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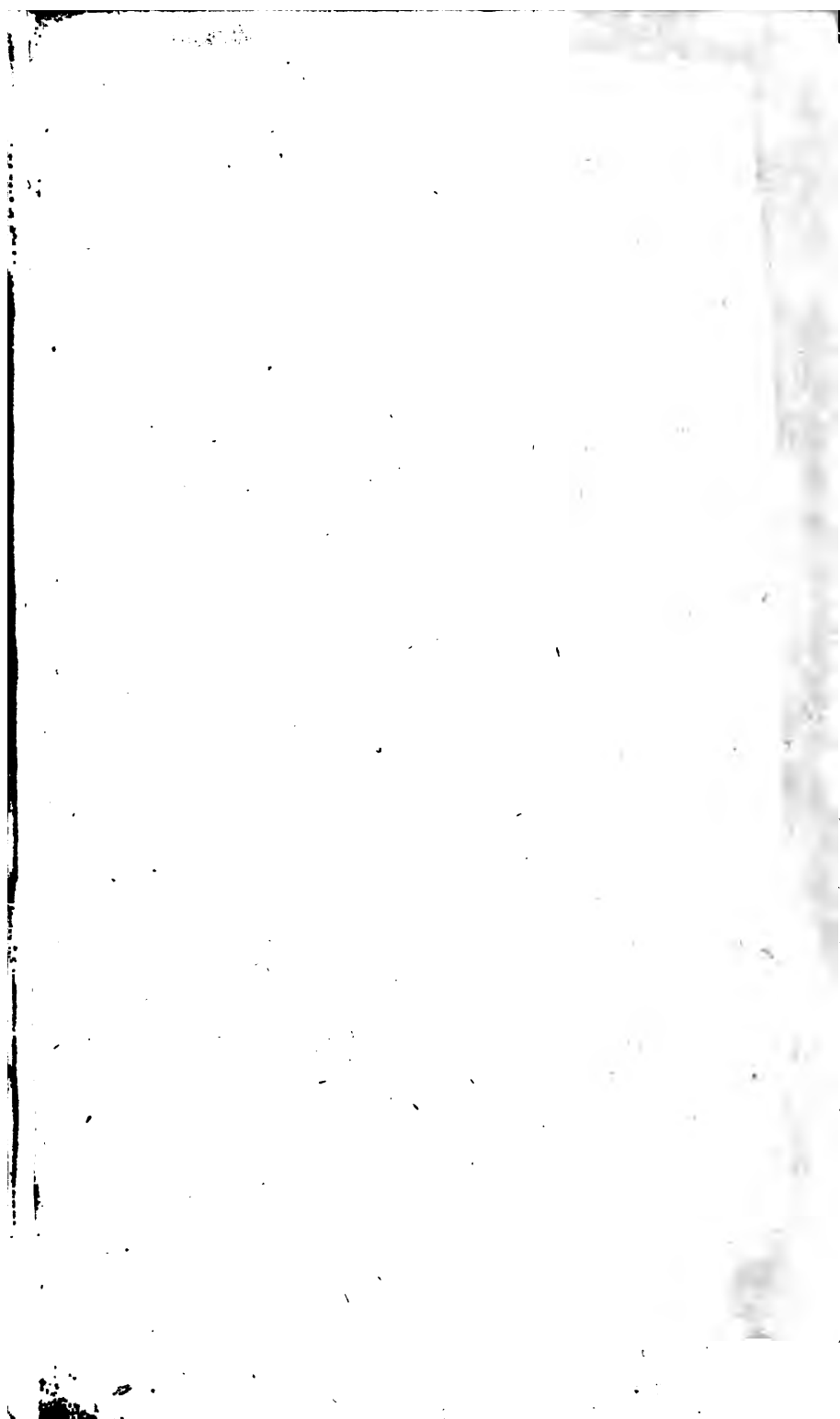
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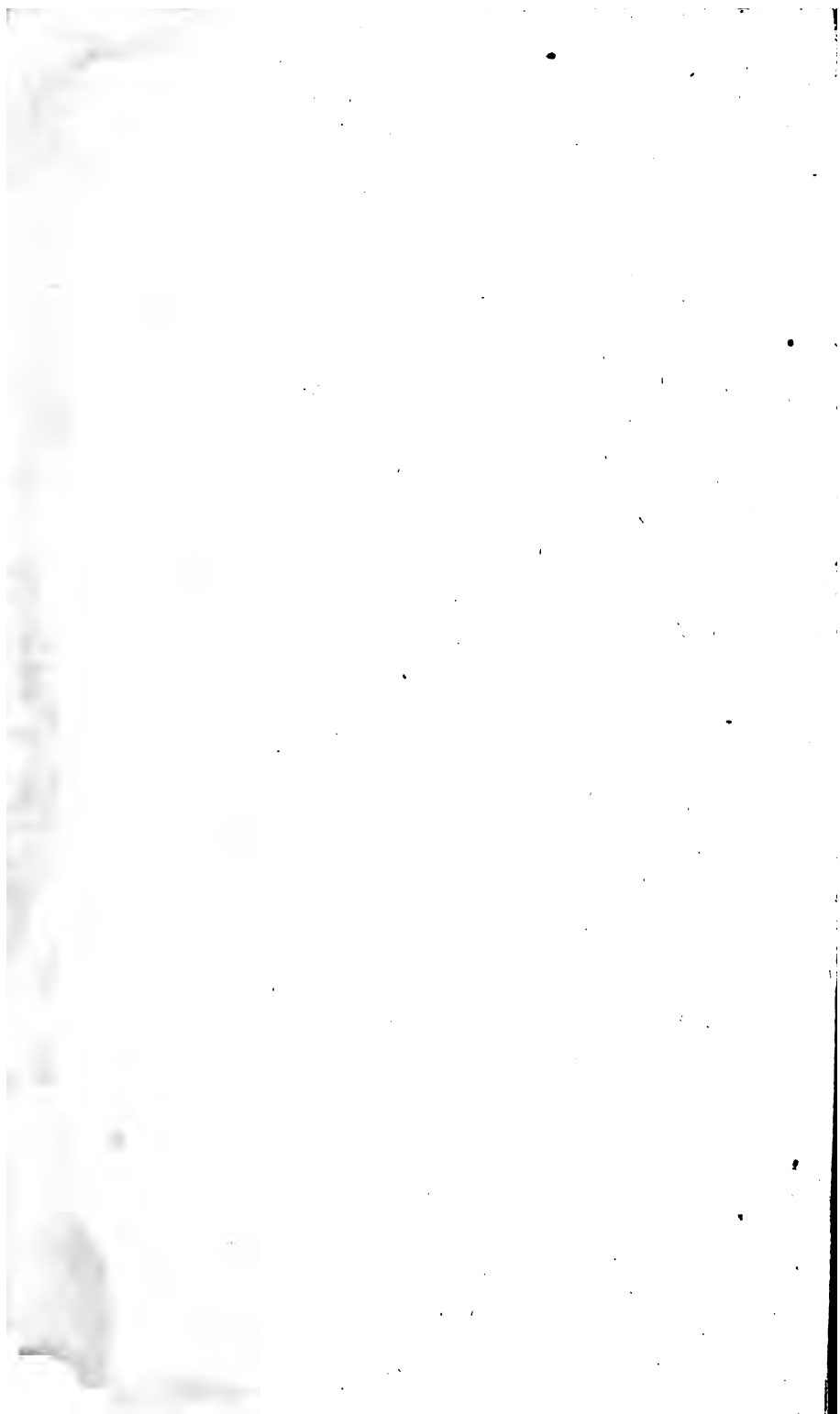
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A NEW and GENERAL
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DICTIONARY;

CONTAINING
An Historical and Critical ACCOUNT
OF THE
LIVES and WRITINGS
OF THE

Most Eminent Persons

In every NATION;

Particularly the BRITISH and IRISH;

From the earliest Accounts of Time to the present Period.

WHEREIN

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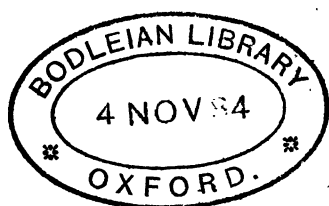
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A N

Universal, Historical, and Literary

DICTIONARY.

P.

PORPHYRIUS, a philosopher of great name among the Ancients, was born A. D. 233. in the Reign of Alexander Severus. He was of Tyre, a city in Phœnicia; and had the name of Malchus, in common with his father, who was a Syrophœnician. St. Jerom and St. Augustin have called him Bataneotes: whence Fabricius suspects, that the real place of his nativity was Batanea, a town of Syria; and that he was carried from thence with a colony to Tyre. He went to Athens, where he had the famous Longinus for his master in rhetoric, who changed his Syrian name Malchus, as not very pleasing to Grecian ears, into that of Porphyrius, which answered to it in Greek. Afterwards he proceeded to Rome, where, at thirty years of age, he heard the celebrated philosopher Plotinus; whose life he has written, and inserted in it many particulars concerning himself. Five years after, he went to reside at Lilybæum in Sicily, on which account he is sometimes called Siculus: and here, as Eusebius and Jerom relate, he composed those famous books against the christians, which, for the name and authority of the man, and for the sharpness and learning with which they were written, were afterwards

Fabric. Biblioth. Græc. tom. iv. et Holstenius de vit. & script. Porphyrii ibid. subjunct.

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B

thought

thought so considerable, as to be suppressed by particular edicts under the reigns of Constantine and Theodosius. Some have surmised, that these books are still extant, and secretly preserved in the duke of Tuscany's library: but, considering the zeal with which the christians would naturally pursue the memory and writings of this philosopher, who was indeed the most bitter as well as the most able adversary they had ever known, it cannot be supposed, but they would use their utmost endeavours to search out and destroy these execrable books. The circumstances of Porphyry's life, after his arrival in Sicily, are little known; except that he died at Rome towards the end of Diocletian's reign, when he was above seventy years of age. Some have imagined that he was in the early part of his life a christian, but afterwards, through some disgust or other, deserted that profession, and grew exceedingly bitter against it: while others have hinted, that he embraced christianity when he was old, and after he had written with great acrimony against it. Though many ancient writers have given countenance to the former of these opinions, yet there seems nothing to support it, except that in his younger years he was familiarly acquainted with Origen; whose great and extensive reputation had drawn him to Alexandria. The latter has no foundation at all. Eunapius, who wrote the life of Porphyry, which is still extant, after observing that he lived to be extremely old, says, "hence it came to pass, that many things in his later writings contradict what he had advanced in his former, from whence I cannot but suppose, that, as he grew older, he changed his opinions:" yet there is no reason to conclude, that the change here alluded to was from paganism to christianity.

Porphyry wrote a great number of things, the far greater part of which have perished. Some have wished, that his books against the christians had come down to us, because they are firmly persuaded, that among innumerable blasphemies against Christ and his religion, which might easily have been confuted, many admirable things would have been found. And indeed, there is no small reason to think so: for Porphyry was not only at the head of the later Platonists, and on that account called by way of distinction "the philosopher."

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" philosopher," but he was consummate in all kinds of learning and knowledge. Some of his works remain: and the four following, *De abstinentia ab esu animalium libri quatuor*, *De vita Pythagoræ*, *Sententiæ ad intelligibilia ducentes*, *De Antro Nymphorum*, with a fragment *De Styge* preserved by Stobæus, were printed at Cambridge 1655, 8vo. with a Latin version, and the life of Porphyry subjoined, by Lucas Holstenius. The life of Pythagoras, which however is but a fragment, has since been published by the noted critic Kusterus, at Amsterdam 1707 in 4to. in conjunction with that written by Jamblicus, who was a disciple of our philosopher. It should have been observed, that the above pieces of Pythagoras, printed at Cambridge, were published jointly with Epictetus and Arrian's Commentary, and the *Tabula Cebetis*.

POTTER (Dr. CHRISTOPHER) a learned English divine, was nephew of Dr. Barnabas Potter, bishop of Carlisle; and born in Westmorland about 1591. He was admitted of Queen's college Oxford in 1606, where he took in due time both the degrees in arts and divinity. He was first made fellow, and in 1626 succeeded his uncle in the provostship of his college. Though a zealous puritanical preacher, he became at length an adherent to bishop Laud. In 1628, he preached a sermon at Ely-house, upon the consecration of his uncle; who, "though a thorough-paced Calvinist," says Mr. Wood, was made bishop of Carlisle by the endeavours of Laud. In 1633, he published an "Answer to a late popish pamphlet, intitled *Charity Mistaken*:" (See KNOT and CHILWORTH.) which he wrote by the special order of king Charles I. whose chaplain he was. In 1635, he was promoted to the deanery of Worcester; and in 1640 became vice-chancellor of Oxford, in the execution of which office he met with some trouble from the members of the long parliament. Upon the breaking out of the civil wars, he sent all his plate to the king; and declared, that he would rather, like Diogenes, drink out of the hollow of his hand, than that his majesty should want; and he afterwards suffered much for the royal cause. He was nominated to the deanery of Dur-

Lloyd's Memoirs.—
Fuller's Worthies of Westmorland.—
Wood's Athen. Oxon.—
General Dictionary.

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ham in January 1645-6; but was prevented from being installed by his death, which happened at his college the third of March following. He was learned, and of exemplary life and conversation. Dr. Gerard Langbaine, who succeeded him in the provostship of Queen's college, married his widow.

Biographia
Britannica.

POTTER (Dr. JOHN) archbishop of Canterbury, and a very learned man, was son of Mr. Thomas Potter, a linnen-draper at Wakefield in Yorkshire: where he was born about 1674. Being put to school there, he made an uncommon progress in the Greek tongue; and at fourteen years of age, was sent to University-college in Oxford. At nineteen, he published *Variantes Lectiones & Notæ ad Plutarchi librum de audiendis poetis; & ad Basilii magni orationem ad Juvenes, quomodo cum fructu legere possint Græcorum libros*, 1693, 8vo. The year after, he was chosen fellow of Lincoln college; and, proceeding master of arts, he took pupils, and went into orders. In 1697, came out his edition of *Lycophron* in folio: it was reprinted in 1702, and is reckoned the best of that obscure writer. The same year, 1697, he published likewise the first volume of his "*Antiquities of Greece*:" which was followed by the second, the year after. Several additions were made by him in the subsequent editions of this useful and learned work, of which the seventh edition was published in 1751.

These works established his fame in the literary republic both at home and abroad, and engaged him in a correspondence with Grævius and other learned foreigners. In 1704, he commenced bachelor of divinity, and became chaplain to archbishop Tenison, with whom he went to reside at Lambeth; was made doctor in 1706, and soon after chaplain to the queen. In 1707, he published in 8vo. "*A Discourse upon Church Government*;" and, the year after, succeeded Dr. Jane as regius professor of divinity, and canon of Christ-church, in Oxford. In 1715, he was made bishop of Oxford; and, the same year, published an edition of the works of *Clemens Alexandrinus*, in two volumes folio. In January 1736-7, he succeeded Dr. William Wake in the archbishopric of Canterbury: which high
and

and important office he supported with much dignity for ten years, dying in 1747. He was a learned and exemplary churchman, but of a character by no means amiable; being strongly tinctured with that sort of pride, haughtiness, and severity of manners, which usually accompanies a rigid orthodoxy. It may be added too, though not to his credit, that he disinherited his eldest son, because he mortified his ambition, by marrying below his dignity. His "Theological Works, containing Sermons, Charges, Discourse of "Church Government, and Divinity Lectures," were published at Oxford 1753, in three volumes, 8vo.

POURBUS (PETER and FRANCIS) father and son, two good Flemish painters, the former of whom being born at Goude, and the latter at Bruges. They flourished in the 15th century; and each of them in the place of his birth did a great many fine pieces, which are yet in the churches, and remain sufficient proofs of their skill. Francis having been for some time his father's disciple, removed to Frans Floris, whom he excelled in colouring. He was a better painter than his father, and there are admirable pictures of his drawing in the town house at Paris. The father died in the year 1583, and the son anno 1622. De Piles.

POUSSIN (NICOLAS) an eminent French painter, was born at Andel, a little city in Normandy, in the year 1594. His family however were originally of Soissons; in which city there were some of his relations officers in the Presidial court. John Poussin, his father, was of noble extraction, but born to a very small estate. His son seeing the narrowness of his circumstances, determined to set up for himself as soon as possible, and chose painting for his profession, having naturally a strong inclination to that art. At eighteen years of age he went to Paris to learn the rudiments of it. A Poictovin lord, who had taken a liking to him, put him to Ferdinand, a face-painter, whom Poussin left in three months to place himself with Lallemant, with whom he staid but a month; he saw he should never learn any thing from such masters, and he resolved not to lose his time with them, believing he should profit more by studying the

works of great masters, than by the discipline of ordinary painters.

He worked a while in distemper, and did it with extraordinary facility. The cavalier Marino being at that time in Paris, and knowing Poussin's genius was above the small performances he was employed about, persuaded him to go in his company to Italy: Poussin had before made two vain attempts to undertake that journey, yet by some means or other he was hindered from accepting the advantage of this opportunity. However, he promised to follow in a short time. And he was as good as his promise, though not till he had drawn several other pictures in Paris, among which was the death of the virgin for the church of Notre-Dame. Having finished his business, he set out for Rome in the thirtieth year of his age.

He there met with his friend, the cavalier Marino, who was mighty glad to see him; and, to be as serviceable as he could, recommended him to cardinal Barberini, who desired to be acquainted with him; having no opportunity for it, Poussin had no body to assist and encourage him. He could scarce maintain himself. He was forced to give away his works for so little, as would hardly pay for his colours: this was his last shift. However, his courage did not fail him; he minded his studies assiduously, resolving, whatever came of it, to make himself master of his profession: he had little money to spend, and that hinder'd him from conversing with any one, which gave him an opportunity to retire by himself, and design the beautiful things that are in Rome, as well antiquities as the works of the famous Roman painters.

Though, when he left France, he resolved to copy the pictures of the greatest masters, yet he exercised himself very little that way. He thought it enough to examine them well, to make his reflections upon them, and that which he should do more, would be so much time lost; but he had another opinion of the antique figures. He designed them with care, and formed so high an idea of them in his mind, that they were his principal objects, and he employed himself intirely to the study of them. He was convinced that the source of every beauty and every grace rose from those excellent pieces, and that the antient sculptors had drained nature to render
their

their figures the admiration of posterity. His close friendship with two sculptors, l'Algarde and Francis Flamand, in whose house he lodged, strengthened, and perhaps begat his inclination: be it as it will, he never left it, and it increased in him as he grew older, which may be seen by his works.

It is said, he at first copied some of Titian's pieces, with whose colouring and the touches of his landships, he was infinitely pleased, and endeavoured to imitate them, to set off the good gusto of design, which he had contracted by his study of the antique. Indeed, it is observable, that his first pieces are painted with a better goût of colours than his last. But he soon shewed, by his performances, that, generally speaking, he did not much value the part of colouring, or thought he knew enough of it, to make his pictures as perfect as he intended. He had studied the beauties of the antique, the elegance, the grand gusto, the correctness, the variety of proportions, the adjustments, the order of the draperies, the nobleness, the fine air and boldness of the heads; the manners, customs of times and places, and every thing that was beautiful in the remains of the antique sculpture, to such a degree, that one can never enough admire the exactness with which he has enriched his painting in all those parts of it [A].

He used frequently to examine the ancient sculptures in the vineyards about Rome, and this confirmed him more and more in the love of those antiquities. He would spend several days together in making reflections upon them by himself. It was in these retirements that he considered the extraordinary effects of nature with respect to landships, that

[A] He might, if he had so pleased, have deceived the judgment of the public, as well as Michael Angelo did, who, having made a statue of Cupid, broke off an arm, which he kept by him, and buried the rest of the figure in a place which he knew was to be dug up. The statue being found, every body took it for antique, till Michael Angelo, applying the arm he had by him to the body of the figure, convinced the critics that they were all mistaken, though they of all men are the hardest to be convinced of an error.

We may with as much reason believe, that if Poussin had painted in fresco on the ruins of an old wall, and kept any part of it by him, the world might as easily have been persuaded, that his painting had been the work of some famous antique painter, as they were satisfied that Michael Angelo's Cupid was a piece of antiquity, there was such a conformity between Poussin's paintings, and what have been really discovered in that manner, and are certainly antiques.

he designed his animals, his distances, his trees, and every thing excellent that was agreeable to his gusto.

Besides that, Poussin studied the antique exactly, he also made curious observations on the works of Raphael and Domenichino, who of all painters, in his opinion, invented best, designed most correctly, and expressed the passions most vigorously, three things which Poussin esteemed the most essential parts of painting. He neglected nothing that could render his knowledge in these three parts perfect: he was altogether as curious about the general expression of his subjects, which he has adorned with every thing that he thought would excite the attention of the learned.

He left no grand compositions behind him, and all the reason we can give for it is, that he had no opportunity to do them; for we cannot imagine but it was chance only that made him apply himself wholly to easel pieces, of a bigness proper for a cabinet, such as the curious required of him.

Lewis XIII, and monsieur de Noyers, minister of state and superintendant of the buildings, wrote to him at Rome to oblige him to return to France: he consented to it with a great reluctance. He had a pension assigned him, and a lodging ready furnished at the Tuilleries. He drew the picture of the Lord's supper for the chapel of the castle of St. Germain, and that which is in the Jesuit's novitiate at Paris. He began the labours of Hercules in the gallery of the Louvre: but the faction of Vouet's school railing at him and his works, put him out of humour with his own country. He was also weary of the tumultuous way of living at Paris, which never agreed with him; wherefore he secretly resolved to return to Rome, pretending he went to settle his domestic affairs and fetch his wife: but when he got there, whether or no he found himself as in his center, or was quite put off from any thought of returning to France by the deaths of cardinal Richelieu and the king, which happened about that time, he never left Italy afterwards.

He continued working on his easel-pieces, and sent them from Rome to Paris, the French buying them every where as fast as they laid hands on them, if they were to be bought for money, valuing his productions as much as Raphael's.

Poussin having lived happily to his threescore and eleventh year,

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year, died paralytic anno 1665. He married Gasper's sister, by whom he had no children. His estate amounted to no more than sixty thousand livres; but he valued his ease above riches, and prefer'd his abode at Rome, where he lived, without ambition, to making his fortune elsewhere [a]. He never made words about the price of his pictures; he put down his rates at the back of the canvas, and it was always given him. He had no disciple. Most painters esteem without imitating him: his manner is too inaccessible, and when once they enter upon it, they cannot go through with it. Poussin was born with a great and fine genius for painting; his early love of the antique figures put him upon studying them with care, and by his studies he came to the knowledge of all their beauties, and of the difference between them as to their goodness. He was an excellent anatomist, and acquired a consummate habitude of design after the antique gusts; yet even in his designs, he did not consider nature, as the origin of all beauty, so much as he should have done. He thought sculpture was to be preferred before her, tho' she is the mistress of all arts, and always valued the imitation of the ancients more than the life: by this means the naked of his figures, in most part of his pictures, has somewhat in it resembling painted stone, and is rather like the hardness of marble than the delicacy of flesh, full of blood and life.

His invention in historical and fabulous subjects is ingenious, as also his allegories: he preserved decorum in all of them, especially in his heroical subjects: he introduced every thing that could render them agreeable and instructive: he expressed them according to their real character, in joining the passions of the soul in particular, to the expressions of the subjects in general.

His landships are admirable for their sites; the novelty of the object which composes them; the naturalness of the earth; the variety of the trees, lightness of his touches;

[a] Bishop Massini, who was afterwards a cardinal; staying once on a visit to him till it was dark, Poussin took the candle in his hand, lighted him down stairs, and waited upon him to his coach. The prelate was sorry

to see him do it himself, and could not help saying, I very much pity you, monsieur Poussin, that you have not one servant. And I pity you more, my lord, replied Poussin, that you have so many.

and

and in short, the singularity of the matters that enter into the composition: they would have been every way perfect, if he had strengthened them a little more by the local colours, and the artifice of the *claro obscuro*.

When occasion offered, he adorned his pictures with architecture: he did it with a fine goût, and his perspective which he understood to perfection, was exactly regular.

He was not always happy in the disposition of his figures; on the contrary, he is to be blamed for distributing them in the generality of his compositions too much in *basso relievo*; and in the same line; his attitudes are not varied enough, nor so well contrasted as they might be.

His draperies in all his pieces are commonly of the same stuff, and the great number of his folds hinders the simplicity, which adds a grandeur to works. As fine as his genius was and as extensive, it was not sufficient for all the parts of painting. He loved the antiquities so intirely, and applied himself to them so much, that he had not time to consider his art in every branch of it. He neglected colouring. We may perceive by his works in general, that he knew nothing of local colours and *claro obscuro*: for which reason almost all his pictures have a certain grey predominant in them, that has neither form nor effect. Some of the pieces of his first manner, and some of his second, may however be excepted. Yet to examine the matter narrowly, we shall find that where any of his colouring is good, he is indebted for it to what he remembred of that part of his art in the pictures he copied after Titian, and was not the effect of any intelligence in the principles of the Venetian school: in a word, it is plain Poussin had a very mean opinion of colours [c]. Indeed his colours, as they appear to the spectators, are nothing but general tints, and not the imitation of nature, which he seldom consulted about them. I speak of his figures, and not of his landscapes. In the latter he seems to have considered the natural colours more, and it is not difficult to guess the reason of it; for not being able to

[c] In his life by Bellori Felibien, there is a sincere confession that he did not understand them, and had as it

were abandoned them; an undeniable proof that he never was master of the theory of colouring.

find out landſhips in the antique marble, he was forced to ſeek after it in nature.

As for the *claro obſcuro* he never had any knowledge of it, and if we meet with it in any of his pictures, it came there purely by chance. Had he known that artifice to be one of the moſt eſſential parts of painting, as well for the repoſe of the ſight, as to give force and truth to the whole compoſition of a picture, he would always certainly have made uſe of it. He would have ſought after a way to group his lights to the beſt advantage; whereas they are ſo diſperſed in his pieces, that the eye knows not where to fix itſelf. His chief aim was to pleaſe the eyes of the underſtanding, though without diſpute every thing that is inſtructive in painting, ought to communicate itſelf to the underſtanding, only by the ſatisfaction of the eyes, by a perfect imitation of nature: and this is the whole duty, and ought to be the whole aim of painting.

Pouſſin, by neglecting to imitate nature the fountain of variety, fell often on very apparent repetitions both in the airs of his heads and his expreſſions. His genius was rather of a maſculine, noble and ſevere character, than graceful; and one may ſee by the works of this very Painter, that there may be beauty ſometimes where there is no grace.

His manner was new and ſingular; he was the author of it, and we muſt own that in the parts of his art which he poſſeſſed, his ſtyle was great and heroic; and that take him altogether, he was not only the beſt painter of his own nation, but equalled the beſt painters of Italy. Felibien, who has written the life of this painter very correctly and at large, gives a particular account of his pictures; with a deſcription of thoſe that are moſt eſteemed.

Felibien de
Piles.

P R I C Æ U S, or PRICE, (JOHN) a man of great learning and judgment, was born in England, and flouriſhed in the 17th century. We know but few particulars of his life. He reſided ſome years at Paris, and publiſhed ſome books there; but left it through diſguſt in 1646, when he returned to England. After having travelled many years, he retired to Florence, and there turned Roman catholic. He died at Rome in 1676, after having publiſhed ſeveral books,
in

Bayle's Dict.
in voce.

in which he displayed vast erudition. He wrote notes on several parts of the holy scriptures : but his notes upon the Apology, and commentary upon the Metamorphoses, of Apuleius, are the works, for which he is chiefly known. The former were published at Paris in 1635, 4to : the latter at Tergou 1650, in 8vo, and sells now with us, though it is not easy to say for what reason, at a very extraordinary price.

Prince's
Worthies of
Devonshire.
—Wood's
Athen. Ox-
on.—Gen.
Dic. in voce.

P R I D E A U X (JOHN) a learned English bishop, was born at Stowford in Devonshire, the 17th of September 1578. His father being in mean circumstances, and having a numerous family, our prelate, after he had learned to write and read, stood candidate for the parish clerkship of Ugborow near Harford : but being disappointed, a gentlewoman of the parish maintained him at school, till he had gained some knowledge of the Latin tongue. Then he travelled on foot to Oxford, and at first lived in a very mean station in Exeter college, doing servile offices in the kitchen, and prosecuting his studies at leisure-hours ; till at last he was taken notice of in the college, and admitted a member of it in 1596. He took the degrees in arts and divinity ; was greatly distinguished by his abilities and learning ; and after having been some years fellow, was in 1612 chosen rector of his college. In 1615, he was made regius professor of divinity, by virtue of which place he became canon of Christchurch, and rector of Ewelme in Oxfordshire ; and afterwards discharged the office of vice-chancellor for several years. In 1641, he was advanced to the bishopric of Worcester ; but by reason of the national troubles, which were then commenced, received little or no profit from it, and became greatly impoverished. For, adhering steadfastly to his majesty's cause, and excommunicating all those of his diocese, who took up arms against him, he was plundered and reduced to such straits, as to be forced to sell his excellent library. He died of a fever at Bredon in Worcestershire, at the house of his son-in-law Dr. Henry Sutton, the 30th of July 1650 ; leaving to his children no legacy, but " pious poverty, God's blessing, and a father's prayers," as the words of his will are. Cleveland the Poet wrote an elegy upon

upon his death. He was a man of very great learning, and of as great humility; for he used often to say, after his advancement, “if I could have been clerk of Ugborow, I had never been bishop of Worcester.” He was the author of a great number of works, written many of them in Latin.

PRIDEAUX (Dr. HUMPHREY) an English divine of excellent abilities and learning, was born at Padstow in Cornwall, the 3d of May 1648: being the third son of Edmund Prideaux, esq; by Bridget daughter of John Moyle of Bake in the said county, and aunt to the late learned and ingenious Walter Moyle, esq; Being a younger brother, he was designed for the church; and after being initiated in the languages at a private school or two in Cornwall, he was removed from thence to Westminster, where he continued under the celebrated Dr. Busby three years. Being a king’s scholar, he was elected to Christ-church in Oxford, entered a commoner in 1668, and soon after admitted student by Dr. Fell. He took a Bachelor of arts degree in 1672, and a master’s in 1676: in which year he published a commentary upon the inscriptions on the Arundelian marbles, in folio. The title of this, to which he was appointed by the university, runs thus; *Marmora Oxoniensia ex Arundellianis, Seldenianis, aliisque conflata, cum perpetuo commentario.* The *Marmora* had been published by Mr. Seldon, in 1629. 4to, to which Mr. Prideaux now made several additions: but his book suffering much in passing thro’ the press, a more correct edition was undertaken and printed by Michael Maittaire, in 1732, folio.

Gen. Dict.
from memoirs by his
son Edmund
Prideaux,
esq;—Life
of Prideaux,
1748, 8vo.

Mr. Prideaux, though he never esteemed this early production of his, yet got great reputation by it; and being ordered to present a copy of it to the lord chancellor Finch, afterwards earl of Nottingham, was thereby introduced to the patronage of that nobleman, who soon after sent a son to be his pupil, and in 1679 presented him to the rectory of St. Clements near Oxford. The same year, he published in 4to, two tracts of *Malmonides*, with a Latin version and notes, under the title of, *De Jure Pauperis & Peregrini apud Judæos*, in 4to. He had lately been appointed Hebrew lecturer, upon the foundation of Dr. Busby, in the college of Christ-Church;

Church; and his view in printing these tracts was, to introduce young students in the Hebrew language to the knowledge of the rabbinical dialect.

About Midsummer, 1681, the lord chancellor Finch bestowed on him a prebend in the church of Norwich; and in February 1682-3, he was instituted into the rectory of *Bladert cum Capella de Woodstock*, in Oxfordshire. He took a doctor of divinity's degree at the public act, in 1686; and having exchanged his living of Bladen, for that of Soham-Tony in Norfolk, as soon as the act was over, he left Oxford, and settled upon his prebend of Norwich. He had married a gentlewoman of good family the year before.

The papists being now very active, and "The validity of the orders of the church of England," being the point chiefly objected to by those about Norwich, he published a book upon it in 1688, which was reprinted in 1715. In 1689, a convocation being called, he published his thoughts upon the subject then in dispute, in a "Letter to a Friend." In 1691, upon the death of Dr. Pococke, the Hebrew professorship at Oxford becoming vacant, was offered to Dr. Prideaux; but he refused it, though he afterwards repented of his refusal. In 1697, he published the "Life of Mahomet," in 8vo. which was so well received, that three editions of it were sold the first year. This life was only a part of a greater work, which he had long designed to write; and that was, A History of the Saracen Empire, and with it, The Decay and fall of Christianity in the East: but for certain reasons he dropped this design, and only published that part, which contained the "Life of Mahomet;" to which he annexed a "Letter to the Deists," wherein he undertook to prove the truth of christianity, by contrasting it with the impostures of mahometism.

Preface to
the Life of
Mahomet.

In 1702, he was made dean of Norwich. He published, "The original Right of Tythes," "Directions for Church-Wardens," and other small pieces for the service of the church: but his great work was, "The Connection of the History of the Old and New Testament," the 1st part of which was published in 1715, the 2d in 1718. Both parts were received by the public with the greatest approbation, and went thro' eight editions at London, besides two or three at Dublin, before

fore the end of the year 1720. This history takes in the affairs of Egypt, Assyria, and all the other eastern nations, as well as the Jews; and likewise those of Greece and Rome, as far as was necessary for giving a distinct view of the completion of the prophecies, which relate to the times comprehended in it. The author has also set in the clearest light some passages of prophane history, which before lay dispersed and buried in confusion: and there appears throughout the whole work such an amiable spirit of sincerity and candor, as sufficiently atones as well for the few mistakes which escaped his diligence, as for some weaknesses arising from his complexion and nature. The author of "Cato's Letters," had certainly no prejudices in favor of Dr. Prideaux, or of his work; yet he styles it, "A body of universal history, written with such capacity, accuracy, industry, and honesty, as make it one of the best books that ever came into the world, and shew him to be one of the greatest men in it. No book was ever more universally read and approved: it is, indeed, a great public service done to mankind, and intitles the author to the highest public gratitude and honor. But though I never saw any great work, to which I found fewer objections, yet as a memorable proof how inseparably mistakes and prejudices cleave to the mind of man, the great and candid Dr. Prideaux is not without them. I therefore do not upbraid him with them, but rather admire him for having so few. There are, however, some of his theological observations, which seem to me not only ill-grounded, but to have a tendency to create in his readers wrong notions of the Deity, and to encourage them to mistake the common accidents of life, and the common events of nature, for judgments; and to apply them superstitiously as such." There are letters between the dean and his cousin Mr. Moyle, concerning some passages in this "Connection, &c." printed in the "Miscellaneous Works" of the latter.

Cato's Letters, no. 121. for Nov. 1721.

He had been seized with the calamitous distemper of the stone in 1710, and was cut for it in 1712; but being unskillfully managed afterwards, the parts became so miserably mangled and torn, that he was obliged ever after to void his urine through the orifice, where the stone was extracted. He was carried

Preface to
his "Con-
nection, &c."

carried to London however, and, by the assistance of an able surgeon, recovered such a share of good health, as to pursue his studies: and he tells us himself, that, "though he was driven out of the pulpit, and disabled from that duty of his profession, yet, that he might not be altogether useless, he undertook his Connection, &c." About a year before his death, he was taken with an illness, which confined him wholly to his chamber: and he expired the 1st of November 1724. He was tall, well-built, and of a strong and robust constitution: his parts were very good, solid rather than lively; and his judgment excellent. As a writer, he is clear, strong, intelligent, and learned.

PRIMATICCIO (FRANCESCO) an eminent Italian painter, was descended of a noble family in Bologna. His friends perceiving his strong inclination for design, permitted him to go to Mantua, where he was six years a disciple to Julio Romano. In which time he became so skilful, that he made battles in stucco and basso relievo, better than any of the young painters at Mantua, who were Julio Romano's pupils.

He assisted Julio Romano in executing his designs; and Francis I. sending to Rome for a man that understood pieces in stucco, Primaticcio was the person chose for this service. The king put such a confidence in him, that he sent him to Rome to buy antiques, in 1540; and he brought back one hundred and fourscore statues, with a great number of bustos. He had moulds made by Giacomo Baroccio di Vignola, of the statues of Venus, Laocoon, Commodus, the Tiber, the Nile, the Cleopatra at Belvidere, and Trajan's pillar, in order to have them cast in brass.

After the death of Rosso, he succeeded him in the place of superintendant of the buildings, and in a little time he finished the gallery, which his predecessor had begun. He brought so many statues of marble and brass to Fontainebleau, that it seemed another Rome, as well for the number of the antiques, as for his own works in painting and stucco. Roger of Bologna, Baspera Fontana Giovanni, Battista, Bagnacavallo, and Nicolas of Modena, were those he employed most under him.

him. The skill and diligence of the latter were very extraordinary.

Primaticcio was so much esteemed in France, that nothing of any consequence was done without him, which had relation to painting or building. He directed the preparations for all festivals, tournaments, and masquerades. He was made abbot of St. Martyr's at Trogei, and lived so great, that he was respected as a courtier as well as a painter. He and Rosso taught the French a good gusto; for, before their time, what they had done in the arts, was very inconsiderable, and had something of the Gothic in it. Primaticcio died in a good old age, having been favored and caressed in four reigns.

De Piles.

P R I O L O (BENJAMIN) in Latin Priolus, author of an history of France from the death of Lewis XIII. in 1643 to 1664, was born at St. John d'Angeli upon New-Years-Day 1602. He was descended from the Priuli or Prioli, an illustrious family, some of which had been doges of Venice. He underwent some difficulties from losing his father and mother, when he was young; but these did not abate his passion for learning, which was so strong, that he used to spend whole days and nights at his books. He studied first at Orthez, next at Montauban, and afterwards at Leyden: in which last city he profited by the lectures of Heinsius and Vossius. He went to Paris for the sake of seeing and consulting Grotius; and afterwards to Padua, where he learned the opinions of Aristotle and other ancient philosophers, under Cremoninus and Licetus. After returning to France, he went again into Italy, in order to be recognized by the house of Prioli, as one of their relations. He devoted himself to the duke of Rohan, then in the Venetian service, and became one of his most intimate confidants; but uncertain what his fate would be after this duke's death, he retired to Geneva, having married three months before a lady of a very noble family. The duke de Longueville drew him from this retirement, upon his being appointed plenipotentiary from the court of France for the treaty of Munster, as a person whose genius and councils might be of service to him; and Priolo resided with him a year at Munster, where he contracted a very intimate friendship with Chigi the nuncio, who was af-

Bayle's Dict.
in voce.

terwards pope Alexander VII. From Munster he returned to Geneva, from whence he went to France, in order to settle at Paris. He staid six months in Lyons, and there had frequent conferences with cardinal Francis Barberini; the effect of which was, that himself and his whole family abjured the protestant religion, and immediately received the communion from the hands of the Cardinal. However, he was not long easy at Paris; for, the civil war breaking out soon after, he joined with the male-contents, which proved the ruin of his fortune. He was obliged to retire to Flanders, his estate was confiscated, and his family banished. Being afterwards restored to the favor of his sovereign, he resolved to lead a private life, and to devote himself to study. It was at this time, and to divert his melancholy, that he wrote, without the least flattery or partiality, his history of France in Latin: it has borne several impressions, but the best edition is that of Leipzig, 1686, in 8vo. He was again employed in negotiations, and set out in 1667 upon a secret affair to Venice: but did not arrive at the end of his journey, being seized with an apoplectic fit, of which he died in the archbishop's palace at Lyons. He left seven children, who by virtue of his name, and their own accomplishments and merit, rose to very flourishing circumstances.

Priolo was a man of great reach and uncommon abilities, as appears from his history. He abounded in maxims, which, if not always just, are often diverting. "Man, he used to say, possesses but three things, the soul, body, and wealth; and these are continually exposed to three sorts of menacing attacks or ambuscades: the soul to that of divines, the body to that of physicians, and wealth to that of counsellors and lawyers."

Memoirs of
Mr. Prior by
Sam. Humphreys, esq;
prefixed to
the 3d vol.
of Prior's
Poems,
Lond. 1733.
---General
Dictionary.

PRIOR (MATTHEW) an eminent English poet and statesman, was the son of Mr. George Prior, a joiner and citizen of London; and was born there the 21st of July, 1664. His father, dying while he was very young, left him to the care of an uncle, a vintner near Charing-Cross; who discharged the trust reposed in him, with a tenderness truly paternal, and at a proper age sent him to Westminster-school, where he distinguished himself to great advantage. He was after-

afterwards taken home by his uncle, in order to be bred to his trade: however, at leisure hours he pursued the study of the Classics, on which account he was soon taken notice of by the polite company, who resorted to his uncle's house. It happened one day, that the earl of Dorset and other gentlemen being at this tavern, the discourse turned upon a passage in an ode of Horace, who was Prior's favorite author; and the company being divided in their sentiments, one of the Gentlemen said, "I find we are not like to agree in our criticisms: but if I am not mistaken, there is a young fellow in the house, who is able to set us all right." Upon which he named Matt. Prior, who being called in, gave the company the satisfaction they wanted.

Lord Dorset, exceedingly struck with his ingenuity and learning, from that moment determined to remove him from the station he was in, to one more suitable to his fine parts and accomplishments; and accordingly procured him to be sent, in 1682, to St. John's College, in Cambridge, where he proceeded bachelor of arts, in 1686, and was shortly after chosen fellow. During his residence in the university, he contracted an intimate friendship with Charles Montague of Trinity College, afterwards earl of Halifax: and Mr. Dryden having published in 1686, his poem, called, "The Hind and the Panther," our Poet, joined with Mr. Montague in writing that humorous piece, intitled, "The Hind and the Panther transversed to the story of the Country-Mouse and the City-Mouse," which was published in 1687. Upon the Revolution, he was brought to court by his great patron, the earl of Dorset; and by his interest introduced to business, for which, as well as for poetry, of which he had already given noble specimens, he was well formed. In 1690, he was made secretary to the plenipotentiaries in the congress at the Hague; and acquitted himself so much to the satisfaction of king William, that, in the resolution to keep him near his person, he appointed him a gentleman of his bedchamber. This situation afforded him leisure to indulge his genius for poetry; and he then composed several of his poems. He was again employed as secretary to the English negotiations at the treaty of Ryswick, in 1697, having been nominated the same year principal secretary of state in Ireland. In 1698, he

went secretary to the embassy in France ; in which post he continued, during the successive embassies of the earls of Portland and Jersey. While he was in France, one of the officers of the king's household, shewing him the royal apartments and curiosities of Versailles, and among them the paintings of Le Brun, in which the victories of Lewis XIV. are described, asked him, whether king William's actions were to be seen also in his palace ? " No, answered the English secretary, " the monuments of my master's actions are to be seen every where but in his own house.

In 1699, he went to king William at Loo in Holland, whence, after a long and particular audience with his majesty, he departed by way of the Hague for England, and immediately was made under-secretary in the office of the earl of Jersey. In a few days, being a great favorite with the French king, he was ordered back to Paris, to assist the ambassador in the affair of the partition-treaty ; and, having dispatched the business to the satisfaction of both sovereigns, returned with great quickness to London. The same year, he printed his celebrated poem, called, *Carmen Sæculare*. In 1700, he was appointed one of the lords commissioners of trade and plantations, upon the resignation of Mr. Locke ; and was elected a representative for East-Grinstead in Sussex, in the new parliament of that year, where he voted for impeaching the several lords, charged with advising the partition-treaty.

Upon the success of the war with France, after the accession of queen Anne, Mr. Prior exerted his poetical talent, in honor of his country : first, in his " Letter to Mr. Boileau, " on the victory at Blenheim, in 1704 ; " and again, in his " Ode on the glorious Success of her Majesty's Arms, in " 1706." Yet he afterwards concurred with those, who strove for a peace ; and, in 1711, when the queen determined to treat with France, was pitched upon to carry her majesty's demands. For this purpose, he was appointed plenipotentiary to that court ; having been made one of the commissioners of the customs just before. He was much employed, and intimately concerned, in the business of the peace ; and, after returning, was sent again to France in August 1712, to accommodate such matters, as then remained unsettled in the
con-

congress at Utrecht. From the end of this month, he had the appointments and authority of an ambassador; and so continued as long as queen Anne lived. He remained at Paris also in the character of a public minister, some months after the accession of George I. and then was succeeded by the earl of Stair. The great change, that happened in the public affairs at that time, occasioned Mr. Prior to be detained in France; and upon his arrival in England, the 25th of March 1715, he was immediately taken up by an order of the house of commons, and soon after examined by a committee of the privy council. On the 10th of June, Robert Walpole, esq; moved the house for an impeachment against him; and on the 17th, Mr. Prior was ordered into close custody, and no person admitted to see him without leave of the speaker. In 1717, an act of Grace passed, but he was one of the persons excepted out of it; however, at the close of the year, he was discharged from his confinement.

He spent the remainder of his days, retired from business, at Down-Hall, a small villa, in the county of Essex. Having finished his "Solomon, on the Vanity of the World," he made a collection of all his poems, and published them in one volume folio, with an elegant dedication to the present duke of Dorset. Some time after, he formed a design of writing an History of his own Time; but had made very little progress in it, when a lingering fever carried him off, the 18th of September 1721, in the 58th year of his age. He died at Wimpole, then a seat of the earl of Oxford, son to the lord treasurer, not far from Cambridge; and his corps was interred in Westminster-Abbey, where a monument was erected at his own charge, 500l. having been set apart by him for that purpose, and an inscription put upon it, written by Dr. Robert Friend, master of Westminster-school. After his death, more of his poems were published; and since came out, in 1740, "The History of his own Time, compiled from his "original Manuscripts:" a piece little worthy of him, and undoubtedly little of it his.

It should be remembered, that he was concerned in some of the first papers of the "Examiner;" and was supposed to be the author of a criticism in it, upon a poem of Dr. Garth to the earl of Godolphin: which criticism exposed him to the

severity of Mr. Addison, in the first No. of his "Whig-Examiner."

Mr. Prior, notwithstanding the many high posts and lucrative employments he had possessed, died at last fellow of St. John's College in Cambridge. He was often told, that a fellowship was too trifling a thing for him to keep, and even improper for his character; but he replied, that "every thing he had besides was precarious, and when all failed, that would be bread and cheese; on which account he did not mean to part with it." However, to make the society some amends for this humor, he left them books to the value of 200l. to be chosen by them out of his Library; and also his picture done by La Belle in France, which had been a present to him from Lewis XIV.

Fabric. Bibl.
Latin.

Præfat. in
lib. ix.
Elegant.

In Valeria-
nis.

PRISCIANUS, an eminent grammarian of antiquity, who was born at Cæsarea, and afterwards went to Constantinople; where he taught the principles of his art, and was in highest repute about the year 525. Donatus, Servius, and Priscian, are called triumviri, in *Re Grammatica* by Laurentius Valla; who thinks them all excellent, and that none of the ancients, who wrote after them upon the Latin tongue, are fit to be mentioned with them. Priscian composed a work *De Arte Grammatica*; which was first printed by Aldus, at Venice, in 1476: it is addressed to Julianus, not the emperor, as some have erroneously supposed, but the consul. He wrote a book, *De Naturalibus Quæstionibus*, which he dedicated to Chosroes, king of the Persians. He translated Dionysius's Description of the World, into Latin verse: it is printed with the edition of that author, at Oxford 1697, in 8vo. Some have pretended, that this grammarian was first a christian, and afterwards a pagan: but there is no foundation for this opinion. Hadrianus Valerius relates, that his name, in a very ancient and correct manuscript, is written Præscianus. A person who writes false Latin, is proverbially said "to break Priscian's head."

Fabric. Bibl.
Græc. v. 2.

PROCLUS, an eminent philosopher among the later platonists, was born at Constantinople in the year 410, of parents who were both able and willing to provide for his instruction

struction in all the various branches of learning and knowledge. He was first sent to Xanthus, a city of Lycia, to learn grammar; from thence to Alexandria, where he was under the best masters in rhetoric, philosophy, and mathematics; and from Alexandria he removed to Athens, where he heard the younger Plutarch and Syrian, both of them celebrated philosophers. He succeeded the last in the rectorship of the Platonic-school at Athens; where he died in the year 485. Marinus of Naples, who was his successor in the school, wrote his life; the first perfect copy of which was published, with a Latin version and notes, by Fabricius, at Hamburg 1700, in 4to. and afterwards subjoined to his *Bibliotheca Latina*, printed at London 1703, in 8vo.

He wrote a vast number of works in various ways; many of which are lost, some are published, and a few remain still in manuscript only. Of the published, there are four very elegant hymns; one to the Sun, two to Venus, and one to the Muses. There are commentaries upon several pieces of Plato, upon the four books of Claudius Ptolemæus de judiciis astrorum, upon the first book of Euclid's Elements, and upon Hesiod's Opera & Dies. There are also works of Proclus upon philosophical and astronomical subjects; particularly the pieces de Sphæra, which was published 1620 in 4to. by Bainbridge, the Savilian professor of astronomy at Oxford. Lastly, we must not forget to mention his Argumenta xviii adversus Christianos; which though the learned Cave supposed to be lost, is still extant. Cave, concluding too much from the title of this piece, and from what Suidas says of Proclus, was led to rank him with Celsus, Julian, Porphyry, as a professed and bitter adversary of christianity; whereas Proclus only attacks the christians upon this single dogma, "whether the world be eternal," the affirmative of which, he attempts to prove against them by these eighteen arguments. Joannes Philoponus refuted these arguments of Proclus, with eighteen arguments for the negative: and both the one and the other, for they are interwoven, have been printed more than once with Latin versions.

Hist. Literar. v. 1.

The character of Proclus is that of all the latter platonists, who were in truth much greater enthusiasts and madmen, than the christians their contemporaries, whom they represen-

Intellectual
System, p.
306.

ted in this light. Proclus was not reckoned quite orthodox by his order: he did not adhere so religiously, as Julian and Porphyry, to the doctrines and principles of his master: "he had," says Cudworth, some peculiar fancies and whimsies of his own, and was indeed a confounder of the Platonic theology, "and a mingler of much unintelligible stuff with it."

Fabric. Bibl.
Græc. v. vi.
---Vossius
de Græc.
Hist. Mothe
le Vayer
Jugemens sur
les Histo-
riens, &c.

PROCOPIUS, an ancient Greek historian, was born at Cæsarea in Palestine; from whence he came to Constantinople in the time of the emperor Anastasius; whose esteem he obtained, as well as that of Justin the first, and Justinian. His profession was that of a rhetorician and pleader of causes. He was advanced to be secretary to Belisarius; and attended that renowned general in the wars of Persia, Africa, and Italy. He afterwards was admitted into the senate, and became prefect or governor of the city at Constantinople: where he seems to have died, somewhat above sixty years of age. He is not a contemptible historian among the Byzantines. His history contains eight books: two of the Persian war, which are epitomized by Photius, in the 63d chapter of his Bibliotheca; two, of the wars of the Vandals; and four, of that of the Goths: of all which there is a kind of abridgment, in the preface of Agathias, who began his history where Procopius left off. Besides these eight books, Suidas mentions a ninth, which comprehends matters not before published, and is therefore called his *anecdota*, or *inedita*. Vossius thought, that this book was lost; but it has since been published, and gone through many editions. Many learned men have been of opinion, that this is a spurious work, and falsely ascribed to Procopius; and cannot be persuaded, that he, who in the eight books represented Justinian, Theodora, and Belisarius in a very advantageous light, should in this ninth have made such a collection of particulars in their disfavor, as amounts to nothing less than an invective; and Le Vayer was so sensibly affected with this argument, that he declares all Procopius's history to be ridiculous, if ever so little credit be given to the calumnies of this piece. Fabricius, however, sees no reason, why this secret history may not have been written by Procopius; and he produces several examples; and that of Cicero amongst them, to shew that nothing has been more usual,

Epist. ad
Attic. II.
6. & XIV. 17.

usual, than for writers to allow themselves a certain satirical way of treating things and persons in these private pieces, and very different from the manner they would use in what was designed for public reading. There is another work of Procopius, still extant, intitled *Κτισματα*, five de ædificiis conditis vel restauratis auspicio Justiniani Imperatoris libri. vi. which, with his eight books of history, were first published in Greek by Hoefschelius in 1607; for the book of anecdotes, though published in 1624, was not added to these, till the edition of Paris 1662 in folio, when they were all accompanied with Latin versions.

The learned have been much divided, nor are they yet agreed, about the religion of Procopius: some contending that he was an heathen, some that he was a christian, and some that he was both heathen and christian: of which last opinion was our learned Cave. Le Vayer declares for the paganism of Procopius, and quotes the following passage from his first book of the wars with the Goths; which, he says, is sufficient to undeceive those, who considered him as a christian historian. "I will not trouble myself," says he, speaking of the different opinions of christians, "to relate the subject of such controversies, although it is not unknown to me, because I hold it a vain desire to comprehend the divine nature, and understand what God is. Human wit knows not the things here below: how then can it be satisfied in the search after divinity? I omit therefore such vain matter, and which only the credulity of man causes to be respected: content with acknowledging, that there is one God full of bounty, who governs us, and whose power stretches over the universe. Let every one therefore believe what he thinks fit, whether he be a priest and tied to divine worship, or a man of a private and secular condition." Fabricius sees nothing in this inconsistent with the soundness of christian belief, and therefore is not moved by this declaration, which appeared so decisive to Le Vayer and other learned men, to think at all amiss of Procopius's christianity. This however, whatever the real case may be, seems to have been allowed on all sides, that Procopius was at least a christian by name and profession; and that, if his private persuasion was not with christians, he conformed

Hist. Lit.
vol. i.

conformed to the public worship, in order to be well with the emperor Justinian.

As an historian, he deserves an attentive reading; and especially on this account, that he has written of things, which he knew with great exactness. Suidas, after he had given him the surname of Illustrious, calls him rhetorician and sophister; as indeed he seems to have been too much for an historian. He is copious; but his copiousness is rather Asiatic than Athenian, and has in it more of superfluity than true ornament.—It may not be improper to mention, that Grotius made a Latin version of Procopius's two books of the wars with the Vandals, and of the four books of the wars with the Goths: a good edition of which was published at Amsterdam in 1655, 8vo.

Fabrici
Bibl. Latin.
—Crusius's
lives of the
Roman
poets.

Lib. II.
Eleg. 25.

PROPERTIUS (SEXTUS AURELIUS) an ancient Roman poet, was born at Mevania, a town in Umbria; as we learn from his own writings. Some say, his father was a knight, and a man of considerable authority; who, siding with Lucius Antonius upon the taking Perusia, was made prisoner and slain, by Augustus's order, at the altar erected to Julius Cæsar: when his estate was forfeited of course. This must have happened when our poet was very young; and he alludes to it pretty manifestly in one of his elegies, where he laments the ruin of his family, in that early season of his life. His wit and learning soon recommended him to the patronage of Mæcenas and Gallus; and among the poets of his time, he was very intimate with Ovid, Tibullus, Bassus and Ponticus. Ovid was often present at his friend's rehearsals:

*Sæpe suos solitus recitare Propertius ignes,
Jure sodalitii qui mihi junctus erat.*

We have no accounts of the circumstances of his life, or the manner of his death: only he mentions his making a journey to Athens, probably in company with his patron Mæcenas, who attended Augustus in his progress through Greece. It is certain he died young, those that make him live the longest carrying his age no higher than forty one: and from the

the lines of Ovid just quoted, we find he had then been dead some time. His birth happened but a few years before Ovid's, who was born about the year of Rome 710: and Lucius Antonius was defeated in 714, when Propertius was very young: not to mention, that the

Jure sodalitii qui mihi junctus erat

properly expresses that familiarity, which may be supposed between persons nearly of the same age. His mistress Hostia, whom he celebrates under the name of Cynthia, is his constant theme; and Martial says, she and the poet were equally beholden to each other: she, for being immortalized in his writings; he, for being animated by her with that noble passion, which made him write so well.

*Cynthia, facundi carmen juvenile Propertii,
Accepit famam, nec minus illa dedit.*

He had a house at Rome on the Esquiline hill,

The great object of his imitation was Callimachus: Mimermus and Philetas were two others, whom he likewise admired and followed in his elegies. Quintilian tells us, that Propertius disputed the prize with Tibullus, among the Critics of his time: and the younger Pliny, speaking of Paccia-nus, an eminent and learned elegiac poet of his acquaintance, says, that this talent was hereditary and natural; for that he was a descendant and countryman of PROPERTIUS. If Propertius was inferior to Tibullus and Ovid, which however is not clear, it must be remembered, that he gave the first specimen of this way of writing; and that the others had the advantage of improving upon him. In the mean time, without attempting to settle the degrees, where all are excellent, nothing can be more pure, more elegant, more correct, than the poetry of Propertius: and this is allowed by all the ancients and all the moderns.

Just. Orator.
Lib. x. c. 1.

Epist. 15.
Lib. vi.

He is printed with almost all the editions of Tibullus and Catullus: but the best edition of him is that, which was given separately of him by Janus Brouckhusius at Amsterdam 1702, in 4to. and again in 1714, 4to. cum curis secundis ejusdem.

P R O-

PROTOGENES, the famous ancient painter, who was a native of Caunas, a city of Caria, subject to the Rhodians: who was his father or his mother is not known; but it's probable enough he had no other master than the public pieces that he saw, and perhaps his parents being poor could not be at any such expence for his education in the art, as was customary at that time. 'Tis certain he was obliged at first to paint ships for his livelihood: but his ambition was not to be rich, his aim being solely to be master of his profession; for this reason he lived a retired life, that he might not be disturbed in those studies, which he conceived to be necessary for the perfection of his art.

He finished his pictures with too great care: Apelles said of him, he knew not when he had done well, or how to get away his work, and by dint of labour lessened its beauty and fatigued his mind. He was more for truth than verisimilitude in painting; whereby, exacting more of his art than he ought, he drew less from her than he might have done.

The finest of his pieces was the picture of Jalisus, mentioned by several authors; without giving any description of it, or telling us who this Jalisus was: some persons suppose him to have been a famous hunter, and the founder of Rhodes.

For seven years that Protogenes worked on this picture, all his food was lupines mixed with a little water, which served him both for meat and drink [A]. He was of opinion that this simple and light nourishment would leave him the freedom of his fancy. Apelles seeing this piece, was so struck with admiration, that he could not speak a word, having no expression to answer the idea of the beauty of the picture which he had formed in his mind. It was this same picture that saved the city of Rhodes, when besieged by king Demetrius [B]; for not being able to attack it but on that

[A] After seven years spent upon it, he remained still dissatisfied and chagrined, because having represented in it a dog panting and out of breath, he was not able to draw the foam at his mouth, which vexed him to such a degree, that he threw his sponge against it in order to efface it; but

this luckily produced by chance what his art could not effect.—The same good luck, 'tis said, happened to Neocles the painter, with the foam of a horse.

[B] Of Macedon, who besieged this city Anno ante Christum CCCLIV.

side where Protogenes worked, which he intended to burn, that it might set fire to the rest of the town, he chose rather to abandon his hopes of conquest, than to destroy so fine a piece as that of Jalifus [c].

Protogenes's work-house was in a garden in the suburbs of Rhodes, near the camp of the enemy, yet the noise of arms could not distract him in his labours. The king sending for him, and asking him "with what assurance he could work in a city that was besieged? He replied, that he understood the war his majesty had undertaken, was against the Rhodians, and not against the arts. Demetrius was so pleased with this answer, that he ordered some soldiers to be his guard, and was glad that by this means he could save so skilful a hand.

Aulus Gellius reports, that the Rhodians, during the siege, sent ambassadors to Demetrius, to pray him to save the picture of Jalifus, representing that if he was victorious, it might serve to adorn his triumph; and if he was forced to raise the siege, he might not be blamed for turning his arms against Protogenes when he could not conquer the town. The king hearing them out, liked the message so well, that he drew off his army, and by this means saved both the picture of Jalifus and the city of Rhodes.

Every body knows the story of the contest between our painter and the celebrated Apelles. This latter hearing of the reputation of Protogenes, went to Rhodes on purpose to see his works. On his arrival there, he found in the house no body but an old woman; who, asking his name, he answer'd, I am going to write it upon the canvas that lies here, and taking his pencil with colour on it, he designed something with extreme delicacy. Protogenes coming home, the old woman told him what had passed, and shew'd him the canvas; who then attentively observing the beauty of the lines, said it was certainly Apelles that had been there, being assured that no one else was able to draw any thing so fine; then taking another colour, he drew on those lines an outline more correct and more delicate; after which he went

[c] 'Tis said that, in order to preserve one, the other might appear quite fresh, it, he covered it with four layers of and so on.

out again, bidding the old woman shew that to the person that had been there, if he returned, and tell him that was the man he enquired for. Apelles returning, and being ashamed to see himself outdone, takes a third colour, and among the lines that had been drawn, lays some with so much judgment, and so wonderfully fine, that it took in all the subtlety of the art. Protogenes saw these in his turn, and confessing that he could not do better, gave over the dispute, and ran in haste to find out Apelles.

Pliny, who tells this story, says he saw this piece of canvas before it was consumed in the fire that burnt down the emperor's palace; that there was nothing upon it, but some lines, which could scarce be distinguished; and yet this fragment was more valued than any of the pictures among which it was placed. The same author goes on to relate, that Apelles asking this rival what price he had for his pictures, and Protogenes naming an inconsiderable sum, according to the sad fortune of those who are obliged to work for their bread; Apelles, concerned at the injustice done to the beauty of his productions, gave him fifty talents [D] for one picture only, declaring publicly, that he would make it pass and sell it for his own. This generosity opened the eyes of the Rhodians as to the merit of Protogenes, and made them get the picture Apelles had bought out of his hands, paying down a much greater price for it than he had given.

Pliny also informs us that Protogenes was a sculptor as well as a painter. He flourished about the CXVIII olympiad, and CCCVIII years before Christ. Quintilian observing the talents of six famous painters, says, Protogenes excelled in exactness, Pamphilus and Melanthus in the disposition, Antiphilus in easiness, Theon the Samian in fruitfulness of ideas, and Apelles in grace and ingenious conceptions.

P R U D E N T I U S (**Q U I N T U S A U R E L I U S**) an ancient christian poet, was born in Spain in the year 348; but whether he was a native of Calahorra, Saragossa, or some other city of that country, is disputed. He was brought up

Bayle's Dict.
in voce.—
Du Pin,
Cave, Till-
mont, &c.

[D] Equivalent to 10,000 l. sterling, a sum large enough to be incredible, were we not told that Apelles had twice as much for his own pieces. Pliny.

a law-

a lawyer; and being called to the bar, was afterwards made a judge in two considerable towns. Then he was promoted by the emperor Honorius to a very high office, but not to the consulate, as some have falsely imagined. He was fifty seven years of age, before he resolved to mind the things relating to his salvation; and then he began to employ his muse upon holy subjects. His poetry is not extraordinary, and shews more of religious zeal, than of either genius or art. He often useth harsh expressions, not reconcilable to pure latinity: and he is often guilty of false quantity. His poetical works, to which he chiefly gave Greek titles, are, *Prychomachia*, or "The Combat of the Soul;" *Cathemerinon*, or "Poems concerning each day's duty;" *ἑρμηνεῖαι*, or "Hymns in praise of Martyrs;" *Apotheosis*, or "Treatises upon Divine Subjects, against Jews, Infidels and Heretics;" *Hamartigenia*, or "concerning Original Sin against Marcion;" Two books against *Symmachus*; *Diptychon*, or "some Histories of the Old and New Testament in Distichs." The two books against *Symmachus* oppose idolatry. In the first, is shewed the original and baseness of false deities, with an account of the conversion of the city of Rome: in the second, the petition, which *Symmachus* presented to the emperors, to obtain the re-establishment of the altar of victory and other ceremonies of the Pagan religion, is answered. These books were written before the victory gained over *Radagaisus* in 405, and after that, which *Stilico* won over *Alaric* near *Pollentia* in 402: for he mentions the latter, and says nothing of the former, though his subject required it.

The time of *Prudentius's* death is not mentioned. His works were published by *Aldus* at Venice in 1502, 4to. and that edition has been followed by many others. A variorum edition was published by *Weitzius* at Hanaw in 1613: another, with the notes and corrections of *Nicholas Heinsius*, at Amsterdam in 1667, 12mo. neatly printed by *Daniel Elzevir*: and, lastly, another in usum delphini, by father *Chamillard*, at Paris 1687, 4to.

PRYNNE (WILLIAM) an eminent English lawyer, who was much distinguished in the civil compositions under Charles

Wood's
Athenæ
Oxon. v. II.
—General
Dictionary.

Charles I. was born at Swainswick, Somersetshire, in the year 1600; and educated at a grammar school in the city of Bath. He became a commoner of Oriel college Oxford in 1616; and, after taking a bachelor of arts degree in 1620, removed to Lincoln's-Inn, where he studied the law, and was made successively barrister, benchet and reader. At his first coming to that Inn, he was a great admirer and follower of Dr. John Preston, an eminent puritan, who was lecturer there; and he published several books against what he thought the enormities of the age, and concerning the doctrine and discipline of the church. His *Histriomastix*, which came out in 1632, giving great offence to the court, he was committed prisoner to the Tower of London; and, in 1633, sentenced by the star-chamber, to be fined 5000l. to the king, expelled the university of Oxford and Lincoln's-Inn, degraded and disenabled from his profession of the law, to stand in the pillory and lose his ears, to have his book publicly burnt before his face, and to remain prisoner during life. Prynne was certainly here dealt with injuriously; for Mr. Whitelocke observes, that this book was licensed by archbishop Abbot's chaplain: but "being against plays, and a reference in the table of the book to this effect, "*Women-Actors notorious Whores*, relating to some women-actors mentioned in his book, as he affirmeth, it happened, that about six weeks after this, the queen acted a part in a pastoral at Somerset-house; and then archbishop Laud and other prelates, whom Prynne had angered by some books of his against arminianism, and against the jurisdiction of bishops, and by some prohibitions which he had moved, and got to the high-commission court; these prelates and their instruments, the next day after the queen had acted her pastoral, shewed Prynne's book against plays to the king, and that place in it, *Women-Actors notorious Whores*: and they informed the king and queen, that Prynne had purposely written this book against the queen and her pastoral; whereas it was published six weeks before that pastoral was acted."

Memorials
of the Eng-
lish Affairs,
p. 18. 1732,
folio.

After the sentence upon Prynne was executed, as it was rigorously enough in May 1634, he was remitted to prison. In 1635, 1636, and 1637, he published several books, parti-

particularly one intitled, "News from Ipswich," in which he reflected grossly on the archbishop and other bishops. For this he was sentenced in the Star-Chamber, in June 1637, to be fined 5000 l. to the king, to lose the remainder of his ears in the pillory, to be branded on both cheeks with the letters S. L. for a schismatical Libeller, and to be perpetually imprisoned in Caernarvon castle. This sentence was executed in July; but in January following he was removed to Mount Orgueil castle in the isle of Jersey, where he exercised his pen in writing several books. In November 1640, an order was issued out by the house of commons for his releasement from prison; and the same month he entered with great triumph into London. He was soon after elected a member of parliament for Newport in Cornwall, and opposed the bishops, especially the archbishop, with great vigour both by his speeches and writings; and was the chief manager of that prelate's trial. In 1647, he was one of the parliamentary visitors of the university of Oxford.

During his sitting in the long parliament, he was very zealous for the presbyterian cause; and when the independents began to gain the ascendant, shewed himself a warm opposer of them, and promoted the king's interest. He made a long speech in the house of commons, concerning the satisfactoriness of the king's answers to the propositions of peace; but two days after, was refused entrance into the house by the army. Upon this, he became a bitter enemy to the army and their leader Cromwell, and attacked them with great severity in his writings. Defying Cromwell in a very open manner, he was, on the 1st of July 1650, committed close prisoner to Dunster castle in Somersetshire. He then insisted strongly upon Magna Charta, and the liberty of the subject; which, though of little weight with Cromwell, seems to have set him free. He afterwards wrote a-bundance of books upon religious controversies and other points.

In 1659, he, as a secluded member of the house of commons, being restored to sit again, became instrumental in recalling king Charles II; in which he shewed such zeal, that general Monk admonished him to be quiet, it being then unseasonable. In 1660, he was chosen for Bath to sit

in the healing parliament; and after the restoration, made chief keeper of his majesty's records in the Tower, with a salary of 500 l. per annum. He was again elected for Bath in 1661; and in July that year, being discontented at some proceedings in the house, he published a paper, intitled, "Sundry reasons tendered to the most honorable house of peers by some citizens and members of London, and other cities, boroughs, corporations, and ports, against the new intended bill for governing and reforming corporations;" of which, being discovered to be the author, he was obliged to beg pardon of the house, in order to escape punishment. After the restoration, he published several books. He gave his works bound up together, in forty volumes in folio and quarto, to the library of Lincolns-Inn: so that a certain writer was not far from the mark, when he called him "one of the greatest paper-worms, that ever crept into a closet or library." Mr. Anthony Collins stiles him, "a little, factious, scribbling fellow." He died at his chambers in Lincolns-Inn, the 24th of October 1669, and was interred under the chapel there.

Mercurius
Politicus.
No. 7. by
Marchmont
Needham.
Letter to
Dr. Rogers.

Hist. of Re-
bellion,
Vol. I.

The earl of Clarendon calls him learned in the law, as far as mere reading of books could make him learned. His works are all in English, and "by the generality of scholars, says Wood, are looked upon to be rather rhapsodical and confused, than any way polite or concise: yet for antiquaries, critics, and sometimes for divines, they are useful. In most of them he shews great industry, but little judgment, especially in his large folios against the pope's usurpations. He may be well intitled voluminous Prynne, as Tostatus Albulensis was two hundred years before his time called voluminous Tostatus; for I verily believe, that, if rightly computed, he wrote a sheet for every day of his life, reckoning from the time, when he came to the use of reason, and the state of man."

His greatest work goes under the title of Records, in three volumes folio; another is called Parliamentary Writs, in four parts 4to. He likewise published Sir Robert Cotton's abridgment of the Tower records, with amendments and additions, folio; and observations on the fourth part of Coke's institutes, folio.

P T O L E M Æ U S (**C L A U D I U S**) a great geographer, mathematician, and astronomer of antiquity, was born at Pelusium in Egypt, and flourished in the reigns of Adrian and Marcus Antoninus. He tells us himself, in one place, that he made a great number of observations upon the fixed stars at Alexandria, in the second year of Antoninus Pius; and in another, that he observed an eclipse of the moon, in the ninth year of Adrian: from whence it is reasonable to conclude, that this astronomer's observations upon the heavens were made between A. D. 125, and A. D. 140. Hence appears the error of some in supposing, that this Claudius Ptolemæus was the same with the astrologer Ptolemy, who constantly attended Galba, and promised Otho that he should survive Nero, and afterwards that he should obtain the empire: which is as improbable, as what Isidorus, an ecclesiastical writer of the 7th century, and some moderns after him have asserted, namely, that our astronomer was one of the kings of Egypt. We know no circumstances of the life of Ptolemy: it is noted in his canon, that Antoninus Pius reigned three and twenty years, which shews, that he himself survived him.

The science is greatly indebted to this astronomer; who has preserved and transmitted to us the observations and principal discoveries of the ancients, and at the same time augmented and enriched them with his own. He corrected Hipparchus's catalogue of the fixed stars, and formed tables, by which the motions of the sun, moon, and planets might be calculated and regulated. He was indeed the first, who collected the scattered and detached observations of the ancients, and digested them into a system: which he set forth in his *Μεγάλη συντάξις*, five *Magna Constructio*, divided into thirteen books. He adopts and exhibits here the ancient system of the world, which placed the earth in the center of the universe: and this has been called from him the Ptolemaic system, to distinguish it from those of Copernicus and Tycho Brahe. About the year 827, this work was translated by the Arabians into their language, in which it was called *Almagestum*, by the command of one of their kings; and from Arabic into Latin, about the year 1230, under the en-

Fabriz. Bib.
lioth. Græc.
V. III.—
Weidleri
Historia As-
tronomiæ.
Wirtemb.
1741, 4to.
Magna Con-
structio.
VII. 2. &
IV. 9.

Plut. in vit.
Galbæ.—
Tacit. Hist.
Lib. 1. c. 22.

couragement of the emperor Frederic II. There were other versions from the Arabic into Latin; and a manuscript of one, done by Girardus Cremonensis, who flourished about the middle of the 14th century, is said by Fabricius to be still extant, and in the library of All Souls college at Oxford. The Greek text began to be read in Europe in the 15th century; and was first published by Simon Grynæus at Basil 1538, in folio, with the eleven books of commentaries by Theon, who flourished at Alexandria in the reign of the elder Theodosius. In 1541, it was reprinted at Basil, with a Latin version by Georgius Trapezuntius; and again at the same place in 1551, with the addition of other works of Ptolemy, to which are Latin versions by Camerarius. We learn from Kepler, that this last edition was used by Tycho.

Tabulæ
Rudolphinæ
P. II. p. 114.

Another great and important work of Ptolemy was, *Geographiæ libri vii*: in which, with his usual sagacity, he searches out and marks, and he was the first who did it, the situation of places according to their longitudes and latitudes. Though this work must needs fall greatly short of perfection, through the want of necessary observations, yet it is of singular merit, and has been very useful to modern geographers. Cellarius indeed suspects, and he was a very competent judge, that Ptolemy did not use that care and application, which the nature of his work required: and his reason is, that the geographer delivers himself with the same fluency and certainty, concerning things and places at the remotest distance, and which it was impossible he should know any thing of, that he does concerning those, which lay the nearest to him, and sell the most under his cognizance. Salmassius had before made some remarks to the same purpose upon this work of Ptolemy. The Greek was first published by itself at Basil 1533, 4to; afterwards with a Latin version, and notes by Gerard Mercator at Amsterdam 1605: which last edition was reprinted at the same place, 1618, folio, with elegant geographical tables, by Bertius.

In Præfat.
ad Geogr.
Antiq.

In not. ad
Solinum.
p. 1186.

Other works of Ptolemy, though less considerable than these two, are still extant: *libri quatuor de judiciis astrorum*, upon the two first books of which Cardan wrote a commentary. *Fructus librorum suorum*: a kind of a supplement to the

the former work. *Recensio chronologica regum*: this, with another work of Ptolemy de hypothesis planetarum, was published in 1620, 4to, by Joannes Bainbrigius, the Savilian professor of astronomy at Oxford. Scaliger, Petavius, Dodwell, and all the chronological men, have made great use of it. *Apparentiæ Stellarum Inerrantium*: this was published at Paris by Petavius, with a Latin version, 1630, in folio; but from a mutilated copy, whose defects have since been supplied from a perfect one, which Sir Henry Savile had communicated to archbishop Usher, by Fabricius, in the third volume of his *Bibliotheca Græca*. *Elementorum Harmonicorum libri tres*: published in Greek and Latin, with a commentary by Porphyry the philosopher, by Dr. Wallis at Oxford 1682, in 4to; and afterwards reprinted there, and inserted in the third volume of Wallis's works 1699, in folio, &c.

Mabillon exhibits, in his German travels, an effigy of Ptolemy looking at the stars through an optical tube; which effigy, he says, he found in a manuscript of the 13th century, made by Conradus a monk. From hence some have fancied, that the use of the telescope was known to Conradus; but this is only matter of conjecture, there being no facts or testimonies to support such an opinion.

In Itinere
Germanico.
p. 46.

PUFFENDORF (SAMUEL de) an eminent German civilian and historian, was born in 1631 at Fleh, a little Village near Chemnitz, in Upper Saxony: of which village his father Elias Puffendorf was minister. He discovered early a propensity to letters, and at a proper age was sent to universities; where he was supported by the generosity of a Saxon nobleman, who was taken with his promising parts, his father's circumstances not being equal to the expence. He went first to Grim, and afterwards to Leipsic; where he made a surprizing progress in his studies. His father designed him for the ministry, and directed him to apply himself to divinity: but his inclinations led him another way. He turned his thoughts to the public law, which in Germany consists of the knowledge of the rights of the empire over the states and princes of which it is composed, and of those of the princes and states with respect to each

Nicéron,
T. XVIII.

other. He considered this study, as a proper method of raising himself in time to some posts in the courts of Germany : for it is well known, that the several princes, who compose the Germanic Body, have no other ministers of state than men of learning, whom they stile counsellors ; and whose principal study is the public law of Germany. As these posts are not venal, and no other recommendation is necessary to obtain them but real and distinguished merit, Puffendorf resolved to qualify himself for the honors, to which he aspired. After he had resided some time at Leipzig, he left that city, and went to Jena, where he joined mathematics and the Cartesian philosophy to the study of the law. He returned to Leipzig in 1658, with a view of seeking an employment fit for him. One of his brothers, named Isaiah, who had been some time in the service of the king of Sweden, and was afterwards his chancellor in the duchies of Bremen and Werden, wrote to him then, and advised him not to fix in his own country, but after his example to seek his fortune elsewhere. Puffendorf resolved to take this advice, and accepted the place of governor to the son of Mr. Coyet, a Swedish nobleman, who was then ambassador for the king of Sweden at the court of Denmark. For this purpose he went to Copenhagen, but did not continue long at ease there : for the war being renewed some time after between Denmark and Sweden, he was seized with the whole family of the ambassador, who a few days before had taken a tour into Sweden.

During his confinement which lasted eight months, as he had no books, and was allowed to see no person, he amused himself by meditating upon what he had read in Grotius's treatise de jure belli & pacis, and in the political writings of Hobbes. He drew up a short system of what he thought best in them : he turned and developed the subject in his own way : he treated of points, which had not been touched by those authors ; and he added many new things to the whole. He intended no more, than to divert himself in his solitude : but two years after, shewing it to a friend in Holland, where he then was, he was advised to review and publish it. This he did at the Hague in 1660, under the title of, *Elementorum Juris Prudentiæ Universalis libri duo* : and it gave

gave rise to his famous work *de jure naturæ & gentium*, of which we shall speak below. The elector palatine, Charles Lewis, to whom he had dedicated it, not only wrote him immediately a letter of thanks, but invited him to the university of Heidelberg, which he was desirous of restoring to its former lustre, and founded there in his favor a professorship of the law of nature and nations : which was the first of that kind in Germany, though many have since been established in imitation of it. The elector engaged him also to allot some portion of his time, in instructing the electoral prince, his son. Puffendorf remained at Heidelberg till 1670, when Charles XI, king of Sweden, having founded an university at Lunden, sent for him to be professor there : and thither, to the great concern of the elector palatine, he went the same year, and was installed professor of the law of nature and nations. His reputation greatly increased after that time, both by the fame and success of his lectures, and by the many valuable works that he published. Some years after, the king of Sweden sent for him to Stockholm, and made him his historiographer, and one of his counsellors. In 1688, the elector of Brandenburg obtained the consent of the king of Sweden, for Puffendorf to come to Berlin, in order to write the history of the elector William the Great ; and granted him the same titles of historiographer and privy counsellor, which he had in Sweden, with a considerable pension. Nevertheless, the king of Sweden continued to give him marks of his favor, and made him a baron in 1694. But he did not enjoy the title long ; for he died, the 26th of October the same year, of a mortification in one of his toes, occasioned by cutting the nail.

Very numerous are the works of this learned and excellent man : we have already mentioned his first work ; and his second was, 2. *De Statu Germanici Imperii liber unus* : which he published in 1667, under the name of Severini de Mozambano, with a dedication to his brother Isaac Puffendorf, whom he styles Lælio Signor de Trezolani. Puffendorf sent it the year before to his brother, then ambassador from the court of Sweden to that of France, in order to have it printed in that kingdom. His brother offered it to a book-

seller, who gave it Mezeray to peruse. Mezeray thought it worth printing, yet refused his approbation, on account of some passages opposite to the interests of France, and of others, in which the priests and monks were severely treated. Upon this Isaac Puffendorf sent it to Geneva, and there it was printed in 12mo. It met with great opposition; was condemned, prohibited, and seized in many parts of Germany; and wrote against immediately by several learned civilians. It underwent many editions, and was translated into many languages; and, among the rest, into English by Mr. Bohun 1696, in 12mo. 3. *De Jure Naturæ & Gentium* 1672, 4to. This is Puffendorf's greatest work; and it has met with a very general approbation. It is indeed a body of the law of nature, well digested; and, as some think, preferable to Grotius's book *de jure belli & pacis*, since the same subjects are treated in a more extensive manner, and with greater order. It was translated into French by Mr. Barbeyrac, who wrote large notes and an introductory discourse, in 1706; and into English, with Barbeyrac's notes, by Dr. Basil Kennet and others in 1708. The fourth and fifth edition of the English translation have Mr. Barbeyrac's introductory discourse, which the former have not. In the mean time, Puffendorf was obliged to defend this work against several censures: the most furious of whom was Nicholas Beckman, his colleague in the university of Lund. This writer, in order to give the greater weight to his objections, endeavored to draw the divines into his party, by bringing religion into the dispute, and accusing our author of heterodoxy. His design in this was, to exasperate the clergy of Sweden against Puffendorf; but the senators of that kingdom prevented this, by enjoining his enemies silence, and suppressing Beckman's book by the king's authority. It was reprinted at Gießen, and being brought to Sweden, was burned in 1675 by the hands of the executioner; and Beckman, the author, banished from the king's dominions for having disobeyed orders in republishing it. Beckman now gave his fury full scope, and not only wrote virulently and maliciously against Puffendorf, but likewise challenged him to fight a duel: he wrote to him from Copenhagen

penhagen in that stile, and threatened to pursue him wherever he should go, in case he did not meet him at the place appointed. Puffendorf took no notice of the letter, but sent it to the consistory of the university: yet thought it necessary to reply to the satirical pieces of that writer, which he did in several publications.

Other works of Puffendorf are, 4. *De officio hominis & civis juxta legem naturalem*, 1673, 8vo. This is a very clear and methodical abridgment of his great work *de jure naturæ & gentium*. 5. "Introduction to the History of Europe, 1682. With a Continuation, 1686; and an Addition, 1699." In High Dutch: afterwards translated into Latin, French, and English. 5. *Commentariorum de rebus Suecicis libri xxvi. ab expeditione Gustavi Adolphi Regis in Germaniam ad abdicationem usque Christianæ*, 1686, folio. Puffendorf, having read the public papers in the archives of Sweden, with a design of writing the history of Charles Gustavus. according to orders received from Charles IX, thought proper to begin with that of Gustavus Adolphus, and to continue it down to the abdication of queen Christina: and this he has executed in the present work, which is very curious and exact. 6. *De habitu Religionis Christianæ ad vitam civilem*, 1687, 4to. In this work an attempt is made to settle the just bounds between the ecclesiastical and civil powers. 7. *Jus Fœdiale Divinum; sive de consensu & dissensu Protestantium & Exercitatio Posthuma*, 1695, 8vo. Our author here proposes a scheme for the reunion of religions; and it appears from the zeal, with which he recommended the printing of it before his death, that this was his favorite work. 8. *De Rebus gestis Frederici Wilhelmi Magni, Electoris Brandenburgici Commentarii*, 1695, in two volumes folio. Extracted from the archives of the House of Brandenburg. 9. *De rebus a Carolo Gustavo Sueciæ Regis gestis Commentarii*, 1696, in two volumes folio.

We omit many works of a smaller kind, which, being chiefly polemical, and nothing more than defences against envy and personal abuse, deserve little regard.

PUGHET (PETER PAUL) one of the greatest painters that France ever produced, though not mentioned by any of their own writers. He was born at Marseilles in the year 1623; we have no account of his education in this art, but in his manner he resembled Michael Angelo, without imbibing his faults, being both more delicate and more natural than that great master: like whom too, Pughet united the talents of painting, sculpture, and architecture; not contented with animating the marble, and rendering it in appearance flexible as flesh itself. When he was called upon to exert his skill, he raised and adorned palaces, in a manner that proved him a judicious architect; and when he committed the charming productions of his imagination to canvas, he painted such pictures as the delighted beholder was never tired with viewing. He died in the place of his birth, in the year 1695.

Account of
modern
painters, &c.
Lond. 1754,
8vo.

There are two prints engraved from his paintings in the cabinet of Aix, whence this account was taken.

PURCHAS (SAMUEL) a learned English divine, and compiler of a valuable collection of voyages, was born at Thaxtstead in Essex, in 1577, and educated at Cambridge. In 1604, he was instituted to the vicarage of Eastwood in Essex; but leaving the cure of it to his brother, went and lived in London, the better to carry on the great work he had undertaken. He published the first volume in 1613, and the four last in 1625, under this title: "Purchas his Pilgrimage, or Relations of the World, and the Religions observed in all ages and places discovered from the Creation unto this present." In 1615, he was incorporated at Oxford, as he stood at Cambridge, bachelor of Divinity; and in November before, as is very probable, had been collated to the rectory of St. Martin's Ludgate in London. He was also chaplain to Abbot, archbishop of Canterbury. By the publishing of his books, he brought himself into debt: however, he did not die in prison, as some have asserted, but in his own house, and about the year 1628. His pilgrimages; and the learned Hackluyt's voyages, led the way to all other collections of that kind; and have been justly valued and esteemed. Boissard, a learned foreigner, has given a prodigious character of
Mr.

Wood's Fac-
ti, vol. 1.—
Biographia
Britannica.

P U T E A N U S.

43

In Biblioth.
Joannis
Boissardi.

Mr. Purchas : he styles him " a man, exquisitely skilled in
" languages, and all arts divine and human ; a very great
" philosopher, historian, and divine ; a faithful presbyter of
" the church of England ; very famous for many excellent
" writings, and especially for his vast volumes of the East
" and West Indies, written in his native tongue."

PUTEANUS (ERYCIUS) a very learned man, was
born at Venlo in Gelderland the 4th of November 1574, and
began his studies at Dort ; from whence he removed to
Cologne, where he studied rhetoric, and went through a
course of philosophy in the college of the jesuits. He went
afterwards to study the law at Louvain, and took the degree
of bachelor there in 1597. He improved very much by Lip-
sius's lectures, who conceived a great esteem and friendship for
him. The same year he went into Italy, and continued some
time in the house of John Fernand de Velasco, governor of
the Milaneze ; from whence he removed to Padua, but return-
ed to Milan in 1601, being then chosen professor of elo-
quence there. He gained a great reputation, and was pro-
moted to the honour of being historiographer to his catholic
majesty : and, in 1603, the city of Rome admitted him and his
posterity among her patricians. In 1604, he commenced
doctor of law at Milan : he took also a wife the same year,
by whom he had many children. He commends her and his
children very much in his letters : in one, wrote in 1626, he
tells his friend, that nothing is more agreeable than a good
wife ; " I speak it by experience, says he, mine appears al-
" ways young and beautiful to me, because though she has of-
" ten had children, yet she still preserves the flower of her
" youth, and the charms of her person." This, however,
adds Mr. Bayle, did not come up to the wish of a Roman
poet. Puteanus's wife appeared still young and beautiful to
her husband, because she was still really so : but the great
point for a woman is, to appear young and handsome, even
when she is no longer so. In 1606, he removed from Milan
to Louvain, being appointed to succeed to the professor's chair,
which Justus Lipsius had filled with so much glory. He was
very much considered in the Low Countries, and enjoyed the
titles of historiographer to the king of Spain, and counsellor

Boyle's Dict.
PUTEANUS

to the archduke Albert : he was even appointed governor of the castle of Louvain, in which place he died the 17th of September 1646.

He was the author of an immense number of works, most of which however are small ; and no man seemed ever more persuaded than he of the maxim of a Greek poet, that “ a great book is always a great evil.” He affected to intersperse his writings with strokes of wit, and sometimes succeeded pretty well, but was often guilty of puns and quibbles. He published a book in 1633, while there was a truce negotiating between his catholic majesty and the United Provinces, intitled, *Statera Belli & Pacis*, “ The Ballance of Peace and War :” in which, says Mr. Bayle, he shewed himself better acquainted with the true interest of his catholic majesty, than they, who applied themselves solely to state-affairs. It made a great noise, and had like to have ruined him : for he spoke with too much freedom of things, which policy should have kept secret. Gerard Vossius, his good friend, in the conclusion of a letter, wherein he expresses his fears for Puteanus, says, “ Would to God he were obliged to hear only, what Phalaris is reported to have said to Sterichorus, on an occasion pretty much like this : *Mind only the muses, your labors will be glorious enough.*”

Voss. Epist.
in a letter,
dated July
1633.

Tom. II.
p. 220.

The commendations bestowed on him by the learned, and the honors done him by some Princes, may be seen in Blount's *Censura Authorum Celebriorum*, and Bullart's *Academie des Sciences* : in the latter of which may be read the following passage. “ It was the prodigious learning of Puteanus, which, having won the heart of Urban VIII. determined that great pope to send him his picture in a golden medal, very heavy, with some copies of his works. It was that same learning, which engaged cardinal Frederic Borromeo to receive him into his palace when he returned to Milan. — It was also his learning, which made him tenderly beloved by the count de Fuentes, governor of Milan ; and afterwards by the archduke Albert, who, having promoted him to Justus Lipsius's chair, admitted him also most honorably into the number of his counsellors. Lastly, it was his learning, which made him so much esteemed in the chief courts of Europe, and occasioned almost all the princes, “ the

"the learned men, the ambassadors of kings, and the generals of armies, to give him proofs of their regard in the letters they wrote him; of which above sixteen thousand were found in his library, all placed in a regular order. He had the glory to save the king of Poland's life, by explaining an enigmatical writing drawn up in unknown characters, which no man could read or understand, and which contained the scheme of a conspiracy against that prince."

His works are divided into five volumes folio, the second of which contains his letters: besides which another collection of letters was published at Louvain in 1662, by the care of his son-in-law Xiftus Anthony Milfer, governor of the castle of Louvain. Puteanus was charged with writing a satire against our king James I, intituled, *Is. Casauboni Corona Regia, &c.* but falsely: it is now thoroughly believed, that Scioppius was the author of that most bitter and outrageous piece.

P Y R R H O, an eminent philosopher of antiquity, was born at Elis, and flourished in the time of Alexander, about the 110th olympiad. He was at first a painter; but happening on some writings of Democritus, applied himself afterwards to philosophy. Anaxarchus, the Abderite, was his master; whom he attended so far in his travels, that he even conversed with the Gymnosophists in India, and with the Magi. He established a sect, whose fundamental principle was, that there is nothing true or false, right or wrong, honest or dishonest, just or unjust; that there is no standard in any thing, but that all things depend upon law and custom, and that uncertainty and doubt belong to every thing. From this continual seeking after truth, and never finding it, the sect obtained the name of Sceptic; as it was sometimes called Pyrrhonian, from its founder.

The manner of life, which the philosopher observed, was very ridiculous, as the ancients have described it. He shunned nothing, nor took any care, but went straight forward upon every thing. Chariots, precipices, dogs, and the like, moved not him to turn the least out of the way; but he was always saved by his friends that followed him. He used

Diogen.
Laert. de
vit. Philof.

Stanley's
'Lives of the
Philoso-
phers.

to

to walk out alone, and seldom shewed himself to those of his own family. He affected a state of the utmost indifference, insomuch that he held it wrong to be moved with any thing. Anaxarchus happening to fall into a ditch, Pyrrho went on without offering to help him, or shewing the least emotion : which, when some blamed, Anaxarchus is said to have commended as worthy of a philosopher. Another time, being at sea in a storm, and all around him being dejected and confounded, he very quietly and composedly shewed them a pig feeding in the ship, and said, that “ a wise man “ ought to be settled in the same indisturbance.”

This sort of wisdom, whatever might be pronounced upon it in an age of common sense, exalted Pyrrho to so much honor with his fellow-citizens, that they made him chief priest, and on his account passed a decree of immunity for all philosophers. He died at ninety years of age, leaving nothing behind him in writing : but a summary of his principles is transmitted to us by Sextus Empericus, an acute and learned author of his sect, whose Pyrrhoneæ hypotheses, or ten books of the sceptic philosophy, are translated by our learned Stanley, and inserted in his valuable and useful work, “ Of the Lives and Opinions of the Philosophers.” Epicurus is said to have admired the conversation of Pyrrho, and to have been continually questioning him.

PYTHAGORAS, one of the greatest men of antiquity, came into the world towards the 47th olympiad, four descents from Numa, as Dionysius of Halicarnassus has proved ; that is, about 590 years before Christ. His father Mnemorchus of Samos, who was a graver by trade, and dealt in rings and other trinkets, went with his wife to Delphos, a few days after his marriage, there to sell some goods during the feast ; and, while he stayed there, received an oraculous answer from Apollo, who told him, that if he embarked for Syria, the voyage would be very fortunate to him, and that his wife would there bring forth a son, who should be renowned for beauty and wisdom, and whose life would be a blessing to posterity. Mnemarchus obeyed the God, and Pythagoras was born at Sidon ; and being brought to Samos, was educated there answerably to the great hopes that

that were conceived of him. He was called "the youth with the fine head of hair;" and, from the great qualities, which appeared in him early, soon regarded as a good genius sent into the world for the benefit of mankind.

Samos in the mean time afforded no philosophers, capable of satisfying his ardent thirst after knowledge; and therefore, at eighteen years of age, he resolved to travel, in quest of them elsewhere. The fame of Pherecydes drew him first to the island of Syros; whence he went to Miletus, where he conversed with Thales. Then he went to Phœnicia, and stayed some time at Sidon, the place of his birth: and from Sidon into Egypt, where Thales and Solon had been before him. Amasis, king of Egypt, received him very kindly; and, after having kept him some time at his court, gave him letters for the priests of Heliopolis. The Egyptians were very jealous of their sciences, which they very rarely imparted to strangers: nor even to their own countrymen, till they had made them pass through the severest probations. The priests of Heliopolis sent him to those of Memphis; and they directed him to the ancients of Diospolis, who not daring to disobey the king, yet unwilling to break in upon their own laws and customs, received Pythagoras into their noviciate: hoping, he would soon be deterred from farther pursuits by the rigorous rules and ceremonies, which were a necessary introduction to their mysteries. But they were deceived: Pythagoras went thro' all with wonderful patience; so far as even to admit the circumcision, if some authors are to be credited.

After having remained twenty-five years in Egypt, he went to Babylon; afterwards to Crete; and thence to Sparta, to instruct himself in the laws of Minos and Lycurgus. Then he returned to Samos; which, finding under the tyranny of Polycrates, he quitted again about the 62d olympiad, and visited the countries of Greece. Going through Peloponnesus, he stopped at Phlius, where Leo then reigned; and, in his conversation with this prince, spoke with so much eloquence and wisdom, that Leo was at once ravished and surprised. He asked him at length, "what profession he followed." Pythagoras answered, "None, but, that he was a philosopher." For, displeased with the lofty title

tle of fages and wife men, which his profession had hitherto assumed, he changed it into one more modest and humble; calling himself a philosopher, that is, a lover of wisdom. Leo asked him, "what it was to be a philosopher, and the difference there was between a philosopher and other men?" Pythagoras answered, that "this life might well be compared to the Olympic games: for, as in that vast assembly, some come in search of glory, others in search of gain, and a third sort, more noble than the two former, neither for fame nor profit, but only to enjoy the wonderful spectacle, and to see and know what passes in it; so we in like manner come into the world, as into a place of public meeting, where some toil after glory, others after gain, and a few, contemning riches and vanity, apply themselves to the study of nature. These last, says he, are they, whom I call philosophers:" and he thought them by far the noblest of the human kind, and the only part which spent their lives suitably to their nature; for he was wont to say, that "man was created to know and to contemplate."

From Peloponnesus he passed into Italy, and settled at Croton; where the inhabitants, having suffered great loss in a battle with the Locrians, degenerated from industry and courage into softness and effeminacy. Pythagoras thought it a task worthy of himself, to reform this city, and accordingly began to preach to the inhabitants all manner of virtues; and, though he naturally met at first with great opposition, yet at length he made such an impression on his hearers, that the magistrates themselves, astonished at the solidity and strength of reason with which he spake, prayed him to interpose in the affairs of the government, and to give such advices, as he should judge conducive to the good of the state. When Pythagoras had thus reformed the manners of the citizens by preaching, and established the city by wise and prudent counsels, he bethought himself of laying some foundation of the wisdom he professed, and, in order to establish his sect, opened a school. It is not to be wondered at, that a croud of disciples offered themselves to a man, of whose wisdom such prodigious effects had been now seen and heard. They came to him from Greece and from Italy; but

but for fear of pouring the treasures of wisdom into unsound and corrupt vessels, he received not indifferently all that presented themselves, but took time to try them : for he used to say, " every sort of wood is not fit to make a Mercury," ex quovis ligno non fit Mercurius ; that is, all minds are not alike capable of knowledge.

He gave his disciples the rules of the Egyptian priests, and made them pass through the austerities, which he himself had endured. He at first enjoined them a five years silence, during which they were only to hear ; after which, leave was given them to start questions, and to propose doubts. They were not however to prate without bounds and measure : for he often said to them, " either hold your peace, or utter things more worth than silence ; and say not a little in many words, but much in few." Having gone through the probation, they were obliged, before they were admitted, to bring all their fortune into the common stock, which was managed by persons chosen on purpose, and called œconomists : and if any retired from the society, he often carried away with him more than he brought in. He was however immediately regarded by the rest as a dead person, his obsequies made, and a tomb raised for him : which sort of ceremony was instituted, to deter others from leaving the school, by shewing, that if a man, after having entered into the ways of wisdom, turns aside and forsakes them, 'tis in vain for him to believe himself living, he is dead. " He is dead, as St. Paul says, tho' he seem to be alive." 1 Tim. v.

The Egyptians, we have said, were very reserved in discovering the secrets of their philosophy and theology : and this reservedness they believed to be recommended to them by the example of their gods, who would never be seen by mortals, but thro' the obscurity of shadows. For this reason there was at Sais, a town of Egypt, a statue of Pallas, who was the same as Isis, with this inscription, " I am whatever is, has been, or shall be ; and no mortal has ever yet taken off the veil that covers me." The necessity therefore of not divulging their mysteries, put them upon inventing three sorts of styles, or ways of expressing their thoughts : the simple, the hieroglyphical, and the symbolical. In the simple, they spoke plainly and intelligibly, as in common conversation :

in the hieroglyphical, they concealed their thoughts under certain images and characters: and in the symbolical, they explained them by short expressions, which, under a sense plain and simple, included another wholly figurative. Pythagoras borrowed these three different ways from the Egyptians, in all the instructions he gave; but principally imitated the symbolical style, which, having neither the obscurity of the hieroglyphics, nor the clearness of ordinary discourse, he thought very proper to inculcate the greatest and most important truths: for a symbol, by its double sense, the proper and the figurative, teaches two things at once; and nothing pleases the mind more, than the double image it represents to our view.

In this manner Pythagoras delivered many excellent things concerning God and the human soul, and a vast variety of precepts, relating to the conduct of life, political as well as civil; and he made some considerable discoveries and advances in the arts and sciences. Thus among the works that are cited of him, there are not only books of physic, and books of morality, like that contained in what are called his golden verses, but treatises of politics and theology. All these works are lost: but the vastness of his mind, and the greatness of his parts, appears from the wonderful things he did. He delivered, as antiquity relates, several cities of Italy and of Sicily from the yoke of slavery; he appeased seditions in others; and he softened the manners, and brought to temper the most savage and unruly humors of several people and several tyrants. Phalaris, the tyrant of Sicily, is said to have been the only one, who could withstand the remonstrances of Pythagoras; and he, it seems, was so enraged at his lectures, that he ordered him to be put to death. But though the reasonings of the philosopher could make no impression on the tyrant, yet they were sufficient to re-animate the Cretans, and to put them upon a bold action. In short, Phalaris was killed the same day, that he had fixed for the death of Pythagoras.

Pythagoras had a great veneration for marriage; and therefore himself married at Croton Theano, daughter of Brontinus, one of the chief of that city. He had by her two sons, Arimnestus and Telauges: which last succeeded his father in
his

his school, and was the master of Empedocles. He had likewise one daughter, whose name was Damo, who was distinguished by her learning as well as her virtues, and wrote an excellent commentary upon Homer. It is related, that Pythagoras had given her some of his writings, with express commands not to impart them to any, but those of his own family; to which Damo was so scrupulously obedient, that even when she was reduced to extreme poverty, she refused a great sum of money for them. Some have indeed asserted, and Plutarch among them, that Pythagoras never wrote any thing: but this opinion is contradicted by others, and Plutarch is supposed to be mistaken. Whether he did or no, it is certain that whatever was written by his first disciples, ought to be regarded as the work of himself; for they writ only his opinions, and that too so religiously, that they would not change the least syllable: respecting the words of their master, as the oracles of a God, and alledging in confirmation of the truth of any doctrine only this, "He said so." His authority alone, though unsupported by reason, passed with them for reason itself: and certainly nothing could equal the respect they had for him. They looked on him, as the most perfect image of God among men; and he preserved in the minds of his disciples all the majesty of that divine image. His house was called the temple of Ceres, and his court-yard the temple of the Muses; and when he went into towns, it was said he went thither, "not to teach men, but to heal them."

Pythagoras was persecuted in the last years of his life, and died a tragical death. There was at Croton a young man called Cylon, whom a noble birth and opulence had so puffed up with pride, that he thought he should do honour to Pythagoras, in offering to be his disciple. The philosopher did not measure the merit of men by these exterior things; and therefore, finding in him at the bottom much corruption and wickedness, refused to admit him. This enraged Cylon to the last degree, who sought nothing but revenge; and, having rendered as many persons disaffected to him as he could, came one day accompanied with a croud of profligates, and surrounding the house where he was teaching set it on fire. Pythagoras had the luck to escape, and flying took the

way to Locris; but the Locrians, fearing the enmity of Cylon, who was a man of power, deputed their chief magistrates to meet him, and to request him to retire elsewhere. He went to Tarentum, where a new persecution soon obliged him to retire to Metapontum. But the sedition of Croton proved as it were the signal of a general insurrection against the Pythagoreans; the flame had gained all the cities of greater Greece; the schools of Pythagoras were destroyed; and he himself, at the age of fourscore or ninety years, was killed at the tumult of Metapontum, or, as others say, was starved to death in the temple of the Muses, whither he was fled for refuge.

The doctrine of Pythagoras was not confined within the narrow compass of Græcia major; it spread itself over all Greece, and in Asia. The Romans opened their ears to his precepts; and their admiration of him was so great, that long after his death, having received an oracle, which commanded them to erect statues in honor of the most wise and of the most valiant of the Greeks, they erected two brazen statues, one to Alcibiades as the most valiant, and the other to Pythagoras as the most wise. It was vastly to his honor, that the two most excellent men, Greece ever produced, Socrates and Plato, followed his doctrine and his method of explaining it; and that it was only by marching in his footsteps, that they penetrated so deeply into truth, and approached so nearly to wisdom. To conclude, if we measure the glory of a philosopher by the duration of his doctrine, and by the extent of the places that embraced it, nothing can equal that of Pythagoras, since most of his opinions are at this day literally followed in the greatest part of the world.

The sect of Pythagoras subsisted till towards the end of the reign of Alexander the Great. About that time the academy and the Lycæum compleated to obscure and swallow up the Italic sect, which till then had held up its head with so much glory, that Isocrates writes, "We more admire at this day a Pythagorean when he is silent, than others, even the most eloquent, when they speak." However, in after-ages, there were here and there some disciples of Pythagoras, but they were only particular persons, who never made any society, nor had the Pythagoreans any more a public

public school. We find still extant a letter of Pythagoras to Hiero, tyrant of Syracuse; but this letter is certainly supposititious, Pythagoras having been dead before Hiero was born. What are called "the golden verses of Pythagoras," whose author is unknown, have been frequently published, with Hierocles's commentary, with a Latin version and notes. Mr. Dacier translated them into French with notes, and added the lives of Pythagoras and Hierocles; and this work was published in English, the golden verses being translated from the Greek by N. Rowe, esq; in the year 1707, 8vo. It is chiefly from Mr. Dacier's Life of Pythagoras, that the present memoir is extracted.

Q.

QUADRATUS, a disciple of the apostles, according to Eusebius and St. Jerome, and bishop of Athens, where he was born, or at least educated. About the year 125, when the emperor Adrian wintered at Athens, and was there initiated into the Eleusinian mysteries, a persecution arose against the christians; during which, their bishop Publius suffered martyrdom. Quadratus succeeded him: and, in order to stop the persecution, composed an apology for the christian faith, and presented it to the emperor. This apology, which had the desired effect, was extant in Eusebius's time, who tells us, that it shewed the genius of the man, and the true doctrine of the apostles: but we have only a small fragment preserved by Eusebius in the 4th book of his history, wherein the author declares, that "none could doubt the truth of the miracles of Jesus Christ, because the persons, healed and raised from the dead by him, had been seen, not only when he wrought his miracles, or while he was upon earth, but even a very great while after his death; so that there are many, says he, who were yet living in our time." Valesius, and some others upon his authority, will have our Quadratus, who composed the apology, to be a different person from Quadratus, the bishop of

Cave's Hist.
Literar. V.I.

Athens : but his arguments do not seem sufficiently grounded, and are therefore generally rejected. St. Jerome affirms them to be the same. Nothing certain can be collected concerning the death of Quadratus : but it is supposed, that he was banished from Athens, and then put to variety of torments, under the reign of Adrian.

There was also a very eloquent Athenian philosopher, named Aristides, who presented to the emperor Adrian, at the same time with Quadratus, a volume in the form of an apology for the christian religion ; which, says St. Jerome, shews the learned, how excellent a writer this author was. The same Jerome observes, that Aristides did not alter his profession, when he changed his religion ; that his apology was full of philosophical notions ; and that it was afterwards imitated by Justin Martyr. It was extant in Eusebius's and Jerome's time ; but it is now lost. There is little mention of Aristides by the ancients, so that nothing particular is known of him.

See FOX.

Q U A K E R S, a sect of christians, who appeared first in England, in the person of George Fox, about the year 1650. We need not be particular in setting forth the principles of people so well known, and living among ourselves ; but as there is a short account of them in the first part of Mr. Collier's dictionary, which is there said to have been sent in by themselves, we think that the curious reader will be pleased with finding it transcribed into this work of ours.

“ Quakers, a religious people abusively so called from the word *Quake*. The curious may read their rise in George Fox's *Journal*, and William Penn's *Brief Account of the Rise and Progress of that People* ; and their *Apology* by Robert Barclay, who hath comprised their sentiments in fifteen theses. Some of the principal doctrines held by this people are, *That God hath given to all men, without any exception, supernatural light, which being obeyed can save them ; and that this light is Christ, the true light which lighteth every man, that cometh into the world. That the life ought to be regulated according to this light, without which no man or woman is capable of understanding the holy scriptures, which they believe were given by inspiration*

“ ration

John i. 9.

“ration of God, are to be preferred to all other writings ex-
 “tant in the world, and do own them to be a secondary or
 “subordinate rule of faith and practice; but the light or
 “Spirit of God they believe is the primary rule, because the
 “holy scriptures were given forth by, and do receive all
 “their authority from the holy Spirit: *That* immediate re-
 “velation is not ceased, but a measure or manifestation of
 “the Spirit is given to every one to profit withal: *That*, in
 “worship, men and women ought to wait in the silence
 “of all flesh, to receive immediately from the Lord, be-
 “fore they open their mouths, either in prayer to Al-
 “mighty God, or in testimony to the people: *That* all su-
 “perstitions and ceremonies of mere human institution in re-
 “ligion ought to be laid aside; also in civil society, as the
 “saluting of one another, by putting off the hat, bowing,
 “curching, and saying *you* instead of *thou* to a single
 “person, &c. *That* men and women ought to be grave
 “and plain in their apparel, sober and just in their whole
 “conversation, and at a word in all their dealings; not to
 “swear, or fight, or bear any carnal weapons for that end,
 “but to love one another, and to do good, as much as in
 “them lies, unto all men.”

In the reign of Charles II, the Quakers underwent some
 persecution, not on account of their religious principles,
 but because they refused to pay tythes to the clergy, and
 to take oaths prescribed by the law. This occasioned Ro-
 bert Barclay to write *An Apology* for his brethren, which he
 published, and dedicated to king Charles, in the year 1675.
 The dedication has nothing mean or flattering in it, but con-
 tains some very plain truths and excellent counsels; and for
 the *Apology*, it abounds with good sense and good learning,
 and is indeed as good a one as could be made: inasmuch that
 the following passage of Virgil can never be more justly ap-
 plied, than to the author of it:

— — — Si Pergama dextra

Defendi possent, etiam hac defensa fuissent.

Æneid. lib. II. v. 291.

QUARLES (FRANCIS) an English poet, son of James Quarles, esq; clerk of the green-cloth, and purveyor to queen Elizabeth, was born at Stewards, in the parish of Rumford in Essex, in the year 1592. He was sent to Cambridge, and continued for some time in Christ-college; and then became a member of Lincoln's-Inn, London. Afterwards he was preferred to the place of cup-bearer to Elizabeth, daughter of king James I. electress palatine and queen of Bohemia: but quitted her service, very probably upon the ruin of the elector's affairs, and went over to Ireland, where he became secretary to the most learned archbishop Usher. Upon the breaking out of the rebellion in that kingdom, in 1641, he suffered greatly in his fortune, and was obliged to fly for safety to England: but here he did not meet with the quiet he expected; for a piece of his, filed the Royal Convert, having given offence to the prevailing powers, they took occasion from that, and from his repairing to king Charles I. at Oxford, to hurt him as much as possible in his estates. But we are told, that what he took most to heart, was being plundered of his books and some manuscripts, which he had prepared for the press: the loss of these is supposed to have hastened his death, which happened in September 1644. He wrote a Comedy, called, "The Virgin Widow," printed in 1649, 4to. and several poems, which were chiefly of the religious kind. Mr. Langbaine says, "he was a poet, that mixed religion and fancy together; and was very careful in all his writings, not to trench upon good manners by any scurrility in his works, or any ways offending against his duty to God, his neighbour and himself." Thus according to Langbaine, and others have given him the same testimonial, he was a very good man; but, in the judgement of some, he was also a very great man, and a most excellent Poet. "Had he been contemporary, says Fuller, with Plato, that great back-friend to poets, he would not only have allowed him to live, but advanced him to an office in his common-wealth. Some poets, if debarred profaneness, wantonness, and satyricalness, that they may neither abuse God, themselves, nor their neighbours, have their tongues cut out in effect. Others only trade in wit at the second hand, being
" all

Langbaine's
account of
dramatic
poets.

Winstan-
ley's lives of
the poets.

Worthies,
in Essex.

"all for translations, nothing for invention. Our Quarles
"was free from the faults of the first, as if he had drank of
"Jordan instead of Helicon, and slept on mount Olivet for
"his Parnassus; and was happy in his own invention. His
"visible poetry, I mean, his *Emblems*, is excellent, catching
"therein the eye and fancy at one draught, so that he hath
"out-alciated therein, in some mens judgment. His verses
"on Job are done to the life, so that the reader may see his
"forces, and through them the anguish of his soul. Accord-
"ing to the advice of St. Hierome, verba vertebat in opera,
"and practised the Job he had described."

By one wife our author had eighteen children, whereof one
named John, a poet also, was born in Essex in 1624; admit-
ted into Exeter college, Oxford, in 1642; bore arms for king
Charles I. within the garrison at Oxford; and was afterwards
a captain in one of the royal armies. Upon the ruin of the
king's affairs, he retired to London in a mean condition,
where he wrote several things purely for a maintenance; and
afterwards travelled beyond the seas. He returned, and died
of the plague at London in 1665. Some have esteemed him
a good poet; and perhaps he was not intirely destitute of ge-
nius, which would have appeared to more advantage, if it had
been duly and properly cultivated: his principal merit, how-
ever, with his admirers, was certainly his being a very great
royalist.

Wood's
Athen. Ox.
v. II.

QUELLINUS (ERASMUS) an eminent painter,
was born at Antwerp in the year 1607. He studied the
Belles Lettres and philosophy for some time; but his taste
and inclination for painting forced him at length to change his
pursuits. He learned his art of the famous Rubens, and be-
came a very good painter. History, landscape, and some ar-
chitecture were what he principally applied himself to: his
learning frequently appeared in his productions. He did se-
veral grand performances in Antwerp, and the places there-
abouts, for churches and palaces: and though he aimed at
nothing more, than the pleasure he took in the exercise of
painting, yet when he died he left behind him a very great
character for skill and merit in his art. He lived to be very
old, which is not common to painters: their profession not
being

being at all favorable to length of days. He left a son of his own name, a painter, whose works were esteemed, and may be seen in different parts of Italy : and a nephew Artus Quellinus, who was an excellent artist in sculpture, and who executed the fine pieces of carved work in the town-hall at Amsterdam, engraved first by Hubert Quellinus.

QUERNO (CAMILLUS) an Italian poet, was born at Monopolis in the kingdom of Naples ; and acquired in his early years a great facility of making verses. He came to Rome about 1514, with a poem of twenty thousand lines, called *Alexiada*. Some young gentlemen of that city professed great friendship to him : they treated him in the country, and at a feast crowned him arch-poet ; so that he was not known afterwards by any other name. Pope Leo X. who upon certain occasions was no small buffoon, delighted in his company, and caused him to be served with meat from his own table ; and Querno, being an excellent parasite, humoured him very exactly. He was obliged to make a distich extempore, upon whatever subject was given him ; even though he was at the time ill of the gout, with which he was extremely troubled. Once, when the fit was on him, he made this verse, — *Archipoeta facit versus pro mille poetis* — And, as he hesitated in composing the second, the pope readily and wittily added, — *Et pro mille aliis Archipoeta bibit*. Querno hastening to repair his fault, cried, --- *Porrige, quod faciat mihi carmina docta, Falernum* — To which the pope instantly replied, — *Hoc vinum enervat, debilitatque pedes*.

These were fine days for Querno : but after the taking of Rome, he retired to Naples, where he suffered much during the wars in 1528, and died there in the hospital. He used to say, “ He had found a thousand wolves, after he had lost one “ lion.”

Paulus Jo-
vius.

QUESNEL (PASQUIER) a celebrated priest of the oratory in France, was born at Paris in 1634, and was unfortunate in being the subject of a great division between his countrymen, and the causes of many quarrels among them ; which, says Voltaire, thirty pages of his book, intitled, “ *Moral* “ *Re-*

Siecle de
Louis XIV.
tom. II.

"Reflections upon the New Testament," properly qualified and softened, would have prevented. He was a man of very uncommon parts and learning. In 1675, he published the works of St. Leo, at Paris, in two volumes 4to. with notes and dissertations; which, containing some things in defence of the ancient opinions of the Gallican church against the novelties of the Roman, gave such offence at Rome, that the year following the work was condemned there by a decree of the inquisition. Meeting with some troubles also in his own country, he retired in 1685 to Brussels, and joined the celebrated Anthony Arnauld, who lived in a kind of exile there, and whom Quesnel accompanied to the time of his death, which happened in 1694. He had published in 1671, "Moral Reflections upon the New Testament," but these were only upon part of the New Testament: now he finished the whole, and published it in 1687. This book contained some maxims, which appeared favorable to Jansenism; but these were joined with such a multitude of pious sentiments, and so abounded in that soft persuasion which wins the heart, that the work was received with universal approbation. The beauties of it appeared every where evident, and the exceptionable passages were difficult to be found. Several bishops bestowed high encomiums on it, when imperfect; which they repeated and confirmed in the strongest manner, when the author had finished it. Voltaire knew for certain, as he tells us, that the Abbe Renaudot, one of the most learned men in France, being at Rome the first year of Clement XI's pontificate, went one day to wait upon this pope who loved men of letters, and was himself a man of learning; and found him reading Quesnel's book: "this, said his holiness, is an excellent performance; we have no one at Rome capable of writing in this manner; I wish I could have the author near me:" yet this very pope in 1708, published a decree against it, and afterwards in 1713 issued the famous bull unigenitus, in which were condemned a hundred and one propositions extracted from it. We must not, however, look upon this condemnation of Clement XI. as a contradiction to the encomium he had before given: it proceeded intirely from reasons of state. The prelate in France, who shewed the strongest and most sincere approbation of this book, was cardinal de Noailles, arch-

archbishop of Paris. He declared himself the patron of it, when bishop of Chalons; and it was dedicated to him. Now the cardinal protected several of the jansenists, though not of their persuasion; and was not at all affected towards the jesuits. This, and the book's favoring somewhat of jansenism, made it very obnoxious to the jesuits; whose mighty power being dreaded by Quesnel, occasioned him to go to Brussels. There he joined Arnauld, and after his death became the head of the jansenists: but the jesuits, being very powerful and prevalent, soon disturbed him in his solitude. They represented him as a seditious person: and they prevailed with the king himself to petition for the condemnation of his book at Rome; which was in fact procuring the condemnation of cardinal Noailles who had been the most zealous defender of the work. They persecuted him also with Philip V. who was sovereign of the Low Countries, as they had before done Arnauld his master with Lewis XIV. They obtained an order from the king of Spain to seize these religious exiles; and accordingly Quesnel was imprisoned in the archbishopric of Mechlin. But a gentleman, who believed he should greatly raise himself by means of the jansenists, if he could deliver their chief, broke through their walls; by which means Quesnel, having made his escape, fled to Amsterdam, where he died in 1719, after having settled some jansenist churches in Holland: however the sect was weak, and dwindled daily. He wrote a great many books; but they are chiefly of the polemic kind, as it is easy to conceive.

QUEVEDO (FRANCISCO DE) an eminent Spanish author, was born at Madrid in the year 1570; and was a man of quality, as appears from his being stiled knight of the order of St. James, which is the next in dignity to that of the golden fleece. He was one of the best writers of his age, and excelled equally in verse and prose. He excelled too in all the different kinds of poetry: his heroic pieces, says Nicolas Antonio, have great force and sublimity; his lyrics great beauty and sweetness; and his humorous pieces a certain easy air; pleasantry, and ingenuity of turn, which is exceedingly taking to a reader. His prose works are of two sorts, serious and comical: the former consist of pieces, written upon moral and
 reli-

religious subjects ; the latter are satyrical, full of wit, vivacity, and humour. He had a singular force and fruitfulness of imagination, which enabled him to render the most dry and barren subjects diverting, by embellishing them with all the ornaments of fiction. All his printed works, for he wrote a great deal which was never printed, are comprised in three volumes, 4to. two of which consist of poetry, a third of pieces in prose. The *Parnasso Espagnol*, or *Spanish Parnassus*, under which general title all his poetry is included, was collected by the care of the ingenious and learned Joseph Gonzales de Salas, who, besides short notes interspersed throughout, prefixed dissertations to each distinct species. It was first published at Madrid, in 1650, 4to. and has since frequently been printed in Spain and the Low Countries. The comical humorous part of his prose-works have been translated into English. "The Visions" are a satyr upon corruption of manners in all sorts and degrees of people ; are full of wit and morality ; and have found such a reception, as to go through several editions. The remainder of his comical works, containing, "The Night-Adventurer, or the Day-Hater, The Life of Paul the Spanish Sharper, The Retentive Knight and his Epistles, The Dog and Fever, A proclamation by old Father Time, A Treatise of all Things whatsoever, Fortune in her Wits, or the Hour of all Men," were translated from the Spanish, and published in an English dress at London, in 1707, 8vo. Mr. Stevens, the translator, seems to have thought, that he could not speak too highly of his Author ; he calls him "the great Quevedo, his works a real treasure; the Spanish Ovid, from whom wit naturally flowed without study, and to whom it was as easy to write in verse as in prose." The severity of his satyrs procured him many enemies, and brought him into great troubles. The count d'Olivares, favorite and prime minister to Philip IV. of Spain, imprisoned him for being too free with his administration and government ; nor did he obtain his liberty, till that minister was disgraced. He died in the year 1645, according to some ; but, as others say, in 1647. Although he was so consummate a wit and poet, yet he is said to have been extremely learned ; and it is affirmed by his intimate friend, who writ the preface,

Baillet
Jugemens;
tom. v.

to

to his volume of poems, that he understood the Hebrew, Greek, Latin, Italian, and French tongues.

QUIEN (MICHAEL LE) a French dominican, and a very learned man, was born at Bologna in the year 1661. He was deeply skilled in the Greek, Arabic, and Hebrew languages; and in that sort of criticism and learning, which is necessary to render a man an able expounder of the holy scriptures. Father Pezron having attempted to re-establish the chronology of the septuagint against that of the Hebrew text, found a powerful adversary in Quien, who published a book in 1690, and afterwards another, against his *Antiquité des Temps Retablie*, a very fine and well-written work. Quien called his book *Antiquité des Temps Detruite*. He applied himself greatly to the study of the eastern churches, and that of England; and in particular wrote against Courayer upon the validity of the ordinations of the English bishops: who, says Voltaire, “pay no more regard to these disputes, than the Turks do to dissertations upon the Greek church.” All this Quien did out of his great zeal to popery, and to promote the glory of his church: but he did a thing, for which protestantism and learning were also obliged to him, and on which account chiefly he is inserted here, when he published in 1712 an edition in Greek and Latin of the works of Joannes Damascenus, in two volumes folio. This did him great honor: for the notes and dissertations, which accompany his edition, shew him to have been one of the most learned men of his age. His excessive zeal for the credit of the Roman church made him publish another work in 4to. called, *Panoplia contra schisma Græcorum*; in which he endeavours to refute all those imputations of pride, ambition, avarice, and usurpation, that have so justly been brought against it. He projected, and had very far advanced a very large work, which was to have exhibited an historical account of all the patriarchs and inferior prelates, that have filled the sees in Africa and the East; and the first volume was printing at the Louvre, with this title, *Oriens Christianus & Africa*, when the author died at Paris in 1733.

Siecle de
Louis XIV.
tom. II.

QUIETISTS,

QUIETISTS, a sect of religionists, so called, because they made the sovereign perfection to consist in annihilating themselves so far as to be perfectly united with God, and to remain ever after in such a calmness and quietness of mind, as to be utterly regardless of what happens to the body: from which principle they pretended, or at least their enemies pretended for them, that no real act was either meritorious or criminal, because the soul and her faculties being annihilated had no part in it.

This sublime and mysterious devotion was begun by Michael de Molinos, a Spaniard, who was born in the diocese of Saragossa in 1627. He entered into priests orders, but never had any ecclesiastical benefice: so that he seems to have dedicated himself to the service of the church, without designing any private advantage by it. He was a man of good sense and learning; his life very exact and exemplary, although he never practised those austerities so much magnified in the church of Rome, but gave himself up to contemplation and the mystical devotion. He was possessed with a great zeal for propagating it, and with that view went and settled at Rome; where he wrote a book called *Il Guida Spirituale*, or *The Spiritual Guide*, which was published in 1675. It no sooner came out, than it was greedily read both in Italy and Spain: it was highly esteemed, and raised the reputation of the author so much, that his acquaintance came to be generally coveted. The first persons in Rome seemed to value themselves upon his friendship: letters were writ to him from all parts of Europe: some secular priests both at Rome and Naples declared in his favor, and consulted him as an oracle. Some fathers of the oratory, particularly Coloredi, Ciceri, and Petrucci, who were afterwards all advanced to the purple, joined him heartily: and many of the cardinals were observed to court his acquaintance, as if they esteemed it no small honor to be reckoned in the number of Molinos's friends. Even the pope himself took very particular notice of him, ordered him an apartment in his palace, and gave him many singular marks of his esteem.

The jesuits, observing the prodigious credit that Molinos was in, and the reception he every where met with, began

to

to be exceedingly troubled. They saw plainly enough, that if things went on in the course they were in, the trade of religion must inevitably and speedily be ruined: and they already felt the ill effects of the new method, which was become so much in vogue at Rome, that all the nuns, except those who had jesuits to their confessors, began to lay aside their rosaries and other devotions, and to give themselves up to the practice of mental prayer. In order therefore to put a stop to it, they set all their engines to work: they branded Molinos and his followers with the name of heretics; and his new heresy they called Quietism. They writ books against him and his followers with singular asperity: they insinuated, that they had profound secrets and ill designs; that they were in their hearts enemies to the christian religion; that under pretence of exalting men to a sublime devotion, they meant to wear out of their minds the sense of the death and sacrifice of Christ, and of the other mysteries of christianity: and, because Molinos was by birth a Spaniard, they gave out that he was descended probably from a jewish or mahometan race, and might carry some seeds in his blood, which inclined him to favor those religions.

Thus Molinos saw himself openly attacked with great vigor and malice: and he was also supposed to be attacked with no less vigor in a more private way. The power of the jesuits was then formidable in France, when father de la Chaise, having the conscience of Lewis XIV. at his disposal, was in effect the head of the Gallican church. Lewis had just revoked the edict of Nantz, and left the Hugonots to support themselves as well as they could against the persecuting fury of their catholic countrymen. Now it was believed, that the jesuits at Rome proposed the matter of Molinos to father de la Chaise, as a fit reproach to be made to the pope in that king's name: namely, that while he himself was employing all possible means to extirpate heresy out of his dominions, the pope was cherishing it in his own palace; and while the pope contended with such an unyielding zeal for the rights of the church, he was entertaining a person, who corrupted the doctrine, or at least the devotion, of that body, of which he had the honor to be the head. Upon the whole, the jesuits at length prevailed; and Molinos, after a severe examination

of

of his book, was clapt up by the inquisition in May, 1685. It is not to be conceived, how instantly all discourses about him ceased; and in this profound silence the business of the Quietists lay, till February 1687. Then, upon the imprisonment of more than two hundred persons, many among whom were of high quality, a sudden tumult arose; upon which the inquisition proceeded to try Molinos in form, and, after extracting certain heretical propositions from *Il Guida Spirituale*, decreed, that his doctrine was false and pernicious, and that his book should be burned. He was forced to recant his errors publicly on a scaffold, erected in the dominican's church, before the college of cardinals; and was condemned for life to a prison, whither he was conducted in a penitential habit. Four thousand pistoles and above twenty thousand letters were found on him, by which the number and quality of his followers were known.

Thus a party of the religious, that was believed to be a million strong, was at once extinguished, or at least suppressed so far, as never to be able to form a body afterwards; and Molinos, who lived above twenty years at Rome in the highest reputation possible, became soon as much hated as ever he was admired. He was not only considered as a condemned and abjured heretic, but was said to have been convicted of much hypocrisy, and of a very lewd course of life: which was so firmly believed by the Romans, that he was treated by them, on the day of his abjuration, with all possible indignities; the people crying out *fire, fire*, and the guards with difficulty preserving him from their rage. He died in 1690, after having lain upwards of twelve years in prison.

For a more particular account of the doctrine of the Quietists, see a letter of Dr. Burnet, in the first volume of his *Tracts*, printed in 1689, 12mo.

QUILLET (CLAUDIUS) an ingenious French writer, whose talent was Latin poetry, was born at Chinon in Touraine, about the year 1602. He studied physic, and practised it for some years in the beginning of his life. When Mr. de Laubardemont, counsellor of state, and a creature of cardinal Richelieu, was sent to take cognizance of the fa-

Bayle Dict.
—Baillet
Jugement,
&c. tom. v.

Art.
GRAN-
DIER.

Sorberiana.
voce Quillet.

QUILLET

amous pretended possession of the muns of Loudun, with se-
erer instructions doubtless to find it real, Quillet was in that
town; and believing it to be all a farce, with a view of ex-
posing it, challenged the devil of those muns, and utterly
nonplussed and confounded him. Laubardemont was offend-
ed at it, and issued out a warrant against Quillet; who, per-
ceiving the mumery to be carried on by cardinal Richelieu;
in order to destroy the unhappy Grandier, and withal, as
some suppose, to frighten Lewis XIII. thought it not safe to
continue at Loudun, or even in France, and therefore imme-
diately retired into Italy. This must have happened about
the year 1634, when Grandier was executed.

Arriving at Rome, he paid his respects frequently to the
marshal d'Erees, the French ambassador; and was soon af-
ter received into his service, as secretary of the embassy. He
seems to have returned with the marshal to France, after the
death of cardinal Richelieu. While he was at Rome, he
began his Poem called *Callipædia*; the first edition of which
was printed at Leyden 1635, in 4to. with this title, *Calvi-
dii Leti Callipædia, seu de pulchra prolis habenda ratio.*
Calvidius Letus is almost an anagram of his name. It is
not known, what made him angry with cardinal Mazarine;
but it is certain, that he reflected very satirically upon his
eminence in this famous poem. The cardinal sent for him
upon it; and after some kind expostulations upon what he
had written, assured him of his esteem, and dismissed him
with a promise of the next good abbey that should fall, which
he accordingly conferred upon him a few months after: and
this had so good an effect upon Quillet, that he dedicated
the second edition of his book to the cardinal, after having
expunged the passages which had given him offence. It is
remarkable, that Julius Cæsar behaved in the same manner
when he was lampooned by Catullus: He invited the poet to
supper, and treated him with such a generous civility, that
he made him his friend ever after. The second edition of
Callipædia was printed at Paris 1656, in 8vo. with many ad-
ditions, and Quillet's own name to it: and the author sub-
joined two other pieces of Latin poetry, one *Ad Eudoxum*;
which is a fictitious name for some courtier; another, *In*
obitu Petri Gassendi, insignis Philosophi & Astronomi. The

art

are all the productions of Quillet, which ever passed the press; although he wrote a long Latin poem in twelve books, entitled *Henriciados*, in honor of Henry IV. of France, and translated all the satyrs of Juvenal into French.

As to the *Callipædia*, it is easy to conceive, that it was very greedily read; and though the subject is not always treated with the greatest solidity, yet the versification is allowed to be every where beautiful. Some writers, however, have loudly objected to certain particularities in this poem, and censured the author very severely for them. "This abbot, says Mr. Baillet, intending to teach men how to get pretty children, has endeavoured to reduce all the precepts of that new art into four books, in Latin verse, intitled *Callipædia*. Though he does not inform the public, how he gained his knowledge of so many rare particulars, it was nevertheless observed, that, for an Abbot, he knew more on this article, than the most experienced among the clergy; and, that he was capable of teaching even *natura horum*. It is said, that some passages in it are finely touched; but that it also contains some descriptions concerning procreation, which are abominable, and unworthy of a man, who has any sense of modesty; and that he seems every where to glory in having read *Petronius*." In answer to this, Mr. de la Monnoye has observed, in a note upon Baillet, that Quillet was no benedictine, nor had any connection with the sacred order, when he wrote the *Callipædia*. Mr. Bayle also has apologized for Quillet; "whose versification, he says, is very fine, and the poet appears therein to have studied *Lucretius* much more than *Petronius*. Those were not mistaken, who told Baillet, that the author speaks plainly concerning procreation; but it is false to assert, that this is unworthy a man, who has any sense of modesty; Abbot Quillet saying nothing, but what is found in grave writers on physic." As to the merit of the poem, though it has usually been much admired, and on many accounts certainly with good reason, yet the above Mr. de la Monnoye, a most competent and able judge, has spoken of it in terms not at all favorable. He thinks the great reception it has met with, owing principally to the subject; which he says is often treated in a very frivolous trifling way, espe-

Tom. v. p. above.

Menagiana.
tom. III. p.
234.

Art. SAM-
MAR-
THANUS.

cially in the second book, where there are many lines concerning the different influences of the constellations upon conception. He will not allow the versification to resemble either that of Lucretius or Virgil, blames the diction as incorrect, and discovers also errors in quantity. This is the judgment, which this critic and poet has passed upon Quillet's poem. A third edition of the Callipædia was neatly printed at London in 1708, 8vo. to which, besides the two little Latin poems above-mentioned, was subjoined Scævolæ Sammarthani Pædotrophiae, five de puerorum educatione, libri tres.

Quillet died in September 1661, aged 59 years; and left all his papers, together with five hundred crowns for the printing his Latin poem in honor of Henry IV. to Menage; but this, on some account or other, was never executed.

QUINAUT (PHILIP) a celebrated French poet, was born of a good family at Paris in 1635. He cultivated poetry from his infancy, and was but eighteen years of age, when his comedy, called *les Sœurs rivales*, was brought upon the stage. This was succeeded by fifteen dramatic pieces, which were played between the years 1654 and 1666. At the marriage of Lewis XIV. a kind of allegorical tragedy was to be composed; and Quinaut, being a young man of an agreeable appearance, was pitched upon to do it. The subject was *Lyfis* and *Hesperia*: Spain being meant by *Hesperia*, and France by *Lyfis*. Quinaut had just gained a great reputation by his "*Falsé Tibérius*;" which, though a bad performance, met with prodigious success. *Lyfis* had not the same fortune: it was played at the Louvre the 9th of December 1660, but had nothing beautiful, except the machinery. In the mean time, Quinaut was not intirely devoted to poetry: he applied himself to the study of the law, and made his fortune by it; for marrying the widow of a rich merchant, to whom he had been very useful in his profession, he was by her means advanced to the place of auditor of accounts.

Quinaut afterwards turned himself to the composing operas, which were set to music by the famous Lully; Lully was charmed with a poet, whose verses were not

full of force and nervous, but that they easily yielded to all the capricious airs of music. The satyrists of his time lashed him on this account: they represented his poetry, as without nerves; and said of his verses, as some censors did of Horace's, that a thousand such might be made in a day. Mr. Boileau is frequently severe on our author, not for the feebleness of his poetry, but for its softness, its effeminacy, its tendency to enervate the mind and corrupt the morals:

Satire X.

la morale-lubrique.

Que Lully rechauffa des sons de sa musique.

Boileau had occasion to speak of Quinaut more explicitly, and it may not be amiss to transcribe the passage; which is to be found in his critical reflections upon some passages in Longinus, and runs thus: "I do not mean here to cast the least slur upon the memory of Mr. Quinaut, who, notwithstanding all our poetic fracas, died in friendship with me. He had, I own, a great deal of genius, and a very singular talent in writing verses fit for music. But then these verses had no great force in them, nothing elevated; and it was their very feebleness, which made them fitter for the musician, to whom they owe their principal glory. In short, his operas are the only part of his works that are enquired after, and principally for the sake of the music that accompanies them: his other dramatic pieces have long since ceased to be acted, so long that scarcely any one remembers it. As to Mr. Quinaut himself, he was a very honest man, and withal so modest, that I am persuaded, if he were alive, he would not be less offended with the extravagant praises given him by Mr. Perrault, than with the strokes in my satires." Quinaut has found another advocate in the celebrated Mr. Voltaire, who commends him "for his lyric poetry, and for the mildness with which he opposed the unjust satires of Boileau.—Quinaut, says he, in a manner of writing altogether new, and the more difficult for its seeming easiness, deserves likewise a place among these illustrious contemporaries. It is well known, with how little justice Boileau endeavored to depreciate this poet: nor ought we to dissemble, that Boileau, tho' admirable in other respects, had never learned to sacrifice

Reflection
III.

He had just
been speak-
ing of Cor-
neille, Ra-
cine, Mo-
liere, Fon-
taine, &c.

to the graces. It was in vain, that he sought all his life to humble a man, whose acquaintance with them was his distinguishing excellence. The truest eulogium of a poet is, when his verses are thought worthy the regard of posterity. This has happened to whole scenes of Quinault : an advantage, which no Italian opera ever yet attained. The French music has continued in a state of simplicity, which is not to the taste of any nation : but the artless and inimitable strokes of nature, which frequently appear with so many charms in Quinault, still please, in all parts of Europe, those who understand our language, and are possessed of a refined taste. Did antiquity furnish such a poem as Armida, with what veneration would it be received ? But Quinault is a modern."

Siecle de
Louis XIV.
tom. II. ch.
29. and under the word
QUIN-
NAUT.

This poet died in 1688, after having enjoyed a handsome pension from Lewis XIV. many years. We are told, that he was an extreme penitent in his last illness for all his compositions, which tended to inspire love and pleasure. We should not forget to observe, that he was chosen a member of the French academy in 1670, and of the academy of inscriptions in 1674. His life is prefixed to the edition of his works in 1715.

Dodwelli
Annales
Quintilian-
ni, Lond.
1698. 8vo.

QUINTILIANUS (MARCUS FABIVS) an illustrious rhetorician and critic of antiquity, and a most excellent author, was born in the beginning of the reign of Claudius Cæsar, about the year of Christ 42. Ausonius calls him Hispanum and Calagurritanum; from whence it has usually been supposed, that he was a native of Calagurris, or Calahorra, in Spain. It may be so: it is however certain, that he was sent to Rome, even in his childhood, where he spent his youth, and completed his education; having applied himself most particularly to the cultivation of the ars oratoria. In the year 61, Galba was sent by the emperor Nero into Spain, as governor of one of the provinces there: and Quintilian, being then nineteen years old, is supposed to have attended him, and to have taught rhetoric in the city of Calagurris, all the while Galba continued in Spain. And hence it is, that according to some he was called Calagurritanus, and not from his being born in that city. These are persuaded,

persuaded, in short, that he was actually born in Rome; all his kindred and connections belonging to that city, and his whole life from his infancy being spent there, except the seven years of Galba's government in Spain. In the year 68, upon the death of Nero, Galba returned to Rome, and took Quintilian with him: who there taught rhetoric at the expense of the government, being allowed a salary out of the public treasury. He taught it with the highest reputation; and formed many excellent orators, who did him great honor; among whom was the younger Pliny, who continued in his school, to the year 78. He continued so teach it for twenty years; and then, obtaining leave of Domitian to retire, he applied himself to compose his admirable book, called *Institutiones Oratoriae*. This is the most complete work of its kind, which antiquity has left us; and the design of it is to form a perfect orator, who is accordingly conducted therein, and furnished with proper instructions, from his birth even to his death. It abounds with excellent precepts of all kinds, relating to manners as well as criticism; and cannot be read by persons of any age, but with the greatest profit and advantage. "It would have been vastly prejudicial to the literary world, says Mr. Bayle, had Quintilian's works been lost, he being an excellent author: and it were to be wished, that all persons, who mean to be authors, would, before they take up the pen for that purpose, read him very attentively. I am extremely sorry, that I did not know the importance of this advice, till it was too late." The first intire copy of the *Institutiones Oratoriae*, for the Quintilian then in Italy was horribly mutilated and imperfect, was discovered by Poggius in the monastery of St. Gall, at the time of holding the council of Constance: a great number of editions have since been given of it by critics of different nations: but the best is that of Leyden 1720, in two volumes 4to. by the learned Peter Burman.

DI.
QUINTI-
LIAN.

In the mean time, Quintilian did not only lay down rules for just speaking, but exhibited also his eloquence at the bar. He pleaded, as he himself tells us, for queen Baccine in her presence; and was judged to be so able a lawyer, that his pleadings were writ down in order to be sold to the book-sellers. This practice however, which by the help of short-

Just. Orat.
lib. IV. in
Pref.

Ibid. lib.
VII. c. II.

hand prevailed in Rome, as it has since done in other countries, sometimes did vast injury to authors, by occasioning their works to appear under their names very imperfect. Quintilian suffered on this account; as the following passage in him plainly shews: "the only quere in the cause of Nævius Aprunianus was, whether he threw his wife headlong, or whether she voluntarily cast herself down. This is the only pleading, says he, I have yet published, to which I will own I was induced by a youthful thirst after glory. For as to the rest, which go under my name, as they were corrupted by the negligence of the writer, whose only view was gain, they contain but very little of what I can call my own." This declaration of Quintilian, when he was growing old, and had retired from business, may teach us what judgment to form of the Declamations, which still go under his name, and have frequently been printed with the *Institutiones Oratoricæ*. Burman tells us in his preface, that he subjoined them to his edition, not because they were worthy of any man's time and pains, but that nothing might seem wanting to the curious. - He will not allow them to be Quintilian's, but subscribes to the judgment of those critics, who suppose them to be the productions of different rhetoricians in different ages; since, though none of them can be thought excellent, some are rather more elegant than others.

The anonymous dialogue *de Oratoribus, sive de causis corruptæ eloquentiæ*, has sometimes been printed with Quintilian's works; yet the critics do not suppose it to be his. Many ascribe it to Tacitus, as it is commonly printed with the works of that historian; and a polite scholar, now living, seems inclined to give it to the younger Pliny; "because," says he, it exactly coincides with his age, is addressed to one of his particular friends and correspondents, and is marked with some similar expressions and sentiments. "But as arguments of this kind are always more imposing than solid," he wisely leaves it as "a piece, concerning the author of which nothing satisfactory can be collected," only "that it is evidently a composition of that period, in which he flourished." What gave occasion to its being ascribed to Quintilian, was, that he actually wrote a book upon

upon this very subject, and with this very title, as he himself declares: yet the critics are convinced by arguments, which we cannot insert here, that the dialogue, or rather fragment of the dialogue, now extant, is not that of which Quintilian speaks, but the production of some other writer.

Just. Orat.
lib. vi. in
proem.

Quintilian spent the latter part of his life with great dignity and honor. Some imagine, that he was consul: but the words of Aufonius, on which they ground their supposition, shew, that he did not possess the consulship, but only the consular ornaments: *honestamenta nominis potius, quam insignia potestatis*: and we may add, that no mention is made of his name in the *Fasti Consulares*. It is certain, that he was preceptor to the grandsons of the emperor Domitian's sister. Though Quintilian's outward condition and circumstances were prosperous and flourishing, yet he labored under many domestic afflictions, which tired out his patience, and forced him to complain of the cruelty of his fate. In his 41st year, he married a wife, who was but twelve years old; and lost her, when she was nineteen. He bestows the highest applauses on her, and was inconsolable for her loss. She left him two sons, one of them died at five years old, and the other at ten, who was the oldest, and possessed extraordinary talents. He bewails these losses most pathetically: he would have left off writing, and thrown into the fire all his compositions: he was afraid he should be charged with being hard-hearted, if he should employ his tongue henceforward in any thing, but in inveighing against Heaven: and he did not omit saying, that there is a malicious and jealous being, who does not suffer very promising children to be long-lived. Whoever will turn to the proemium of the sixth book of his *Institutiones Oratoricæ*, may see, how indecently the wisest of the heathens indulged upon certain occasions their impatience and murmuring.

Aufon. in
Gratiar.
Actione.

Quintilian soon got the better of all this grief. Instead of burning his *Institutiones Oratoricæ*, which was not then above half done, he continued and perfected it. He took a second wife in a year or two after, by whom he had a daughter, whom he lived to see married; and who, at the time of her marriage, received a handsome dowry from his old scholar the
younger

Plinii Epist.
32. lib. 6.

younger Pliny; in consideration, as we are told, that she was married to a person of superior rank, which required her to be better fitted out, upon her first going to him, than her father's circumstances would admit of. Quintilian lived to be fourscore years of age, or upwards, as is pretty certainly determined; although the time of his death is not recorded. He appears from his works, and from what we are able to collect of him, to have been a man of great innocence and integrity of life. His Oratorical Institutions contain a great number of excellent moral instructions; and it is a main principle inculcated in them, that "none but a good man can make a good orator:" which, if it is not altogether true, as it is to be feared it is not, shews at least the pity of this great master.

Poem. ad
lib. IV.

One blemish however there lies upon Quintilian's character, which cannot be passed over; and that is, his excessive flattery of Domitian, whom he calls a God, and says, that he ought to be invoked in the first place. He calls him also a most holy censor of manners, and says, that there is in him a certain supereminent splendor of virtues. Which sort of panegyric must needs be highly offensive to all, who have read the history of that wicked emperor: nor can any excuse be made for Quintilian, but the necessity he was under of offering this incense, in order to preserve his safety under a prince, most greedy of flattery, and who might probably expect it the more from one, on whom he had conferred particular favors, as he certainly had on Quintilian. It is remarkable, that Martial, Statius and Julius Frontinus have flattered this emperor in the like manner.

QUINTIN MATSYS, sometimes called the farrier of Antwerp, was famous for having been transformed from a blacksmith to a painter, by the force of love, and for the sake of a mistress. He had followed the trade of a blacksmith and farrier near twenty years; when falling in love with a painter's daughter, who was very handsome, and disliked nothing in him but his profession, he quitted his trade, and betook himself to painting: in which art, assisted by a good natural taste, a master, and the power of love into the bargain, he made a very uncommon and surprising progress.

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He was a painful and diligent imitator of ordinary life, and much better at representing the defects, than the beauties of nature. One of his best pieces is a descent from the cross, in the chapel at the cathedral of Antwerp: for which, and a multitude of other histories and portraits, he gained a great multitude of admirers; especially for his laborious neatness, which in truth was the principal part of his character. He died pretty old in 1529. His works are dispersed throughout Europe.

QUINTINIE (JOHN de la) a famous French gardener, was born at Poitiers in the year 1626. After a course of philosophy, he applied himself to the law, and came to Paris in order to be admitted an advocate. He had a great deal of natural eloquence, which was also improved by learning; and acquitted himself so well at the bar, as to gain the admiration and esteem of the chief magistrates. Mr. Tamboneau, president of the chamber of accounts, being informed of his merit, engaged him to undertake the præceptorship of his only son, which Quintinie executed entirely to his satisfaction; applying his leisure hours in the mean time to the study of agriculture, towards which he had by nature a strong inclination. He made his advantage of Columella, Varro, Virgil, and all authors ancient or modern, who had written about it; and gained new lights by a journey, which he made with his pupil into Italy. All the gardens in Rome and about it were open to him; and he never failed to make the most useful observations, joining all along practice with theory. On his return to Paris, Mr. Tamboneau entirely gave up to him his garden, to manage as he pleased; and Quintinie applied himself to so intense a study of the operations of nature in this way, that he soon became famous all over France. The celebrated prince of Condé, who is said to have joined the pacific love of agriculture to a restless spirit for war, took great pleasure in conversing with Quintinie. He came to England about the year 1673; and during his stay here, paid a visit to Mr. Evelyn, who prevailed on him to communicate some directions concerning melons, for the cultivation of which Quintinie was remarkably famous. They were transmitted to Mr. Evelyn from Paris; and afterwards,

wards, in 1693, published by him in English. Charles II. made Quintinie an offer of a considerable pension, if he would stay and take upon him the direction of his gardens: but Quintinie chose to serve his own king, Lewis XIV. who erected purposely for him a new office of director general of all his majesty's fruit and kitchen gardens. The royal gardens, while Quintinie lived, were the admiration of the curious; and when he died, the king himself was much affected with it, and could not forbear saying to his widow, that "he had as great a loss as she had, and never expected to have it repaired." Quintinie died very old, but we know not in what year. He greatly improved the art of gardening and transplanting trees: and his book, intitled "Directions for the management of fruit and kitchen gardens," contains precepts, which have been followed by all Europe.

QUINTUS CALABER, a Greek poet, who wrote a large supplement to Homer's Iliad in fourteen books, in which a relation is given of the Trojan war, from the death of Hector to the destruction of Troy. It is conjectured, from his stile and manner, that he was either contemporary with, or lived near the age of, Coluthus, who wrote a poem on the rape of Helen in the fifth century; and with other authors, who flourished at that time: for, says Rhodomannus, one of his editors, "if we examine in a critical way the diction of Quintus, Coluthus, Tryphiodorus, Musæus, the poet I mean who sung the loves of Hero and Leander, and Nonnus, we shall find a very exact resemblance between his cast and manner of writing and theirs; whence one may justly infer, that they lived about the same time." As to his country, some have concluded him to be a Smyrnæan, and instead of Quintus Calaber have called him Quintus Smyrnæus, because in the 12th book he speaks of his having fed sheep at Smyrna: but this seems to be but a simple foundation to build upon, since it may easily be conceived to be nothing more than a mere poetic fiction. In short, nothing certain can be collected either concerning his person or his country; and so far, at least, he may be compared to Homer. His poem was first made known by cardinal Bessarion, who discovered it in St.

Nicholas's

Rhodo-
mann. in
Præfat. ad
Quintum
Calabrum.

Nicholas's church, near Otranto in Calabria; from whence the author was named Quintus Calaber. It is entitled *Paralipomena*, or *Prætermiffa ab Homero*; which, fupposing Homer's poem to be imperfect and defective, has expofed him to the cenfure and feverity of fome critics. "The good man, fay they, is greatly deceived in thinking Homer wanted any thing to compleat him. The mafters of the art of poetry all allow, that the *Iliad* is a finifhed poem; and properly concludes with the death of Hecfor, fince the anger of Achilles, which is the fubject of it, ends there: fo that whatever portion of genius the Calabrian may poffefs, he is manifefly ignorant of the fundamental rules of his art." Father Rapin has treated our author with much contempt; and fays, that, far from being qualified to write continuations of either *Iliad* or *Odyffee*, he has not the leaft refemblance of Homer's eafe and fpirit, nor any thing exact or regular about him. Others afcribe to him genius and learning in abundance; and a learned German, called Freigius, has pushed his admiration of him fo far, that he cannot be content with giving him a lefs title, than that of *Homerus refufcitatus*, or "Homer raifed from the dead." In the mean time, leaving thefe extravagant perfons to themfelves, it is but juftice to Quintus to fay, that there is fome degree of merit in him as a writer, and that he is not altogether unworthy of being read.

Baillet
Jugemens,
tom. IV.

He was firft published at Venice by Aldus, it is not faid in what year: then by Freigius at Bafil in 1569: then by Rhodomannus at Hanover in 1604: and laft of all, very neatly and elegantly in 8vo. at Leyden, 1734, with this title, viz. *Quinti Calabri Prætermifforum ab Homero Libri XIV. Græce, cum verfione Latina & integris emendationibus Laurentii Rhodomanni; & adnotamentis felectis Claudii Daufqueii. Curante Joanne Cornelio de Pauw, qui fuas etiam emendationes addidit.*

R.

Niceron,
T. XXXII.
— of
Rabelais,
prefixed to
an English
translation
of his works
by Mr. Mot-
teux 1708, in
two vol.
8vo.

RABELAIS (FRANCIS) a celebrated French wit, was the son of an apothecary; and born about the year 1483 at Chinon, in the province of Touraine. He was bred up in a convent of Franciscan friars in Poitou, the convent of Fontenoy le Come; and was received into their order. His strong inclination and taste for literature and the sciences made him transcend the bounds, which restrained the learned in his times; so that he not only became a great linguist, but an adept in all branches of knowledge. His uncommon capacity and merit soon excited the jealousy of his brethren. Hence he was envied by some; others, through ignorance, thought him a conjurer; and all hated and abused him, particularly because he studied Greek; the novelty of that language making them esteem it not only barbarous, but antichristian. This we collect from a Greek epistle of Budæus to Rabelais, in which he praises him highly for his great knowledge in that tongue; and exclaims against the stupidity and malice of the friars.

Having endured their persecutions for a long time, he obtained permission of pope Clement VII, to leave the society of St. Francis, and to enter into that of St. Benet; but his mercurial temper prevailing, he did not find any more satisfaction among the Benedictines, than he had found among the Franciscans, so that after a short time he left also them. Changing the regular habit for that, which is worn by secular priests, he rambled up and down for a while; and then fixed at Montpellier, where he took the degrees in physic, and practised with great reputation. He was infinitely admired for his great wit and great learning, and became a man of such weight and estimation, that the university of that place deputed him to Paris upon a very important errand. His reputation and character were spread through the kingdom; so that, when he arrived at Paris, the chancellor du Prat, moved with the extraordinary accomplishments of the man, easily granted all that he solicited. He returned

to

to Montpellier; and the service he did the university upon this occasion is given as a reason, why all the candidates for degrees in physic there are, upon their admission to them, formally invested with a robe, which Rabelais left: this ceremony having been instituted in honor of him.

In 1532, Rabelais published at Lyons some pieces of Hippocrates and Galen, with a dedication to the bishop of Maillezais; in which he tells him, that he had read lectures upon the aphorisms of Hippocrates, and the ars medica of Galen, before numerous audiences in the university of Montpellier. This was the last year of his continuance in this place; for the year after he went to Lyons, where he became physician to the hospital, and joined lectures with practice for some years following. John du Bellay, bishop of Paris, going to Rome in 1534, upon the business of our Henry the VIIIth's divorce from Catherine of Spain, and passing through Lyons, carried Rabelais with him, in quality of his physician; who returned however home in about six months. He had quitted his religious connexions, for the sake of leading a life more suitable to his taste and humour; but he afterwards renewed them, and in a second journey to Rome, obtained in 1536, by his interest with some cardinals, a brief from pope Paul III. to qualify him for holding ecclesiastical benefices. John du Bellay, made a cardinal in 1533, had procured the abbey of St. Maur near Paris to be secularized; and into this was Rabelais, now a benedictine monk, received as a secular canon. Here he is supposed to have begun his famous romance, intituled, "The lives, heroic deeds, and sayings of Gargantua and Pantagruel." He continued in this retreat till 1545, when the cardinal du Bellay, his friend and patron, nominated him to the cure of Meudon, which he is said to have filled with great zeal and application to the end of his life. His profound knowledge and skill in physic made him doubly useful to the people under his care; and he was ready upon all occasions to relieve them under bodily indispositions, as well as to consult and provide for the safety of their souls. He died in 1553. As he was a great wit, many witticisms and facetious sayings are laid to his charge, which he knew nothing of; and
many

many ridiculous circumstances related of his life and death, which it is but justice to him to omit as fabulous.

He published several things, but his *Chef d'Ouvre* is, "The history of Gargantua and Pantagruel." 'Tis a satyr, in the form of a romance, upon monks, priests, popes, and fools and knaves of all kinds; where wit and learning are scattered about with great profusion, but in a manner wild and irregular, and with a strong mixture of obscenity, coarse and puerile jests, prophane allusions, and low raillery. Hence it has come to pass, that while some have regarded it as a prime effort of the human wit, and, like Homer's poems, as an inexhaustible source of learning, science, and knowledge, others have affirmed it to be nothing but an unintelligible rhapsody, a heap of foolish conceits, without meaning, without coherence; a collection of gross impieties and obscenities. Both parties have reason for what they say; that is, the truth lies between them both. Rabelais certainly intended to satyrise the manners of his age, as appears plainly enough from the general turn and nature of his work; but from a certain wildness and irregularity of manner, what he alludes to or means in some particular passages, does not appear so plain. They must be greatly prejudiced against him, who will not allow him to have wit, learning, and knowledge of various kinds; and so must they, who cannot see that he is oftentimes low, coarse, prophane, and obscene.

The monks, who are the chief object of his satyr, gave some opposition to it, when it first began to be published, for it was published by parts, in 1535: but this opposition was soon overruled by the powerful patronage of Rabelais among the great. The best edition of his works is that with cuts, and the notes of le Duchat and da Monnoye, 1741, in 3 vols. 4to. Mr. Motteaux published an English translation of it at London 1708, in two volumes 8vo; with a preface and notes, in which he endeavours to shew, that Rabelais has painted the history of his own time, under an ingenious fiction and borrowed names. Ozell published afterwards a new translation, with Duchat's notes, 5 vol. 12o.

RACAN (HONORAT DE BEVIL, Marquis of) a French poet, was born at Roche Racan in Touraine, anno 1589. At sixteen years of age, he was made one of the pages to Henry IV; and, as he began to amuse himself with writing verses, he got acquainted with Malherbe, from whom he learned all the skill he had in French poetry. Malherbe reproached him with being too negligent and incorrect in his versification, and Boileau has passed the same censure on him; yet affirms him to have had more genius than his master, and to have been as capable of writing in the Epic way, as he was in the Lyric, in which he particularly excelled. Menage has also spoken highly of Racan, in his additions and alterations to his *Remarques sur les Poésies de Malherbe*. What is most extraordinary in this poet, is, that he acquired perfection in his art by mere dint of genius; for, as some relate, he had never studied at all, but even shewn an incapacity for attaining the Latin tongue. Upon quitting the office of page, he entered into the army; but this, more to oblige his father, the marquis of Racan, than out of any inclination of his own: and therefore after two or three campaigns, he returned to Paris, where he married a wife, and devoted himself to books and poetry. His works consist of sacred odes, pastorals, letters, and memoirs of the life of Malherbe, prefixed to many editions of the works of that poet. He was chosen one of the members of the French academy, at the time of its foundation. He died in 1670, aged eighty one years. He had so low a voice, that he could scarcely be heard.

Bayle's *Dict.*
in voce.—
Bailet's
Jugemens
des Savans.
Tom. V.

Boileau,
Sat. IX. &
L. tre a
Mr. Mau-
croix.

RACINE (JOHN) an illustrious French poet, was born at la Ferté-Milon in 1639, and educated at Port-Royal: where he gave the greatest proofs of uncommon abilities and genius. During three years continuance there, he made a most rapid progress in the Greek and Latin tongues, and in all polite literature. His genius, lying towards poetry, made him particularly fond of Sophocles and Euripides; in so much that he is said to have learned these two great authors by heart. He happened upon the Greek romance of Heliodorus, "of the Loves of Theagenes and Chariclea."

Nicéron,
T. XVIII.

Vol. X.

G

and

and was reading it very greedily ; when his director surprizing him took the book, and threw it into the fire. Racine found means to get another copy, which also underwent the same fate ; and after that a third, which, having a prodigious memory, he got by heart ; and then, carrying it to his director, said, " You may now burn this, as you have burned the two former."

Leaving Port-Royal, he went to Paris, and studied logic some time in the college of Harcourt. The French poetry had taken his fancy, and he had already composed some little pieces in it ; but it was in 1660, when all the poets were making their utmost efforts upon the marriage of the king, that he first discovered himself to the public. His *La Nymphe de la Seine*, written upon that occasion, was highly approved by Chapelain ; and so powerfully recommended by him to Colbert, that the minister sent Racine a hundred pistoles from the king, and settled a pension on him, as a man of letters, of 600 livres, which was paid him to the day of his death. The narrowness of his circumstances had put him upon a design of retiring to Uzès ; where an uncle, who was canon regular and vicar general of Uzès, offered to resign to him a priory of his order which he then possessed, if he would become a regular : and he still wore the ecclesiastical habit, when he wrote the tragedy of *Theagenes*, which he presented to Molière ; and that of the *Freres Ennemis* in 1664, the subject of which was given him by Molière.

In the mean time, the success of his ode upon the king's marriage spurred him to attempt higher things, and carried him at length intirely to the service of the theatre. In 1666, he published his tragedy of *Alexandra* ; concerning which M^r. de Valincour relates a fact, which he had from Racine himself. Reading this play to Corneille, he received the highest encomiums from that great writer ; but at the same time was advised by him to apply himself to any other kind of poetry, as more proper for his genius, than dramatic. " Corneille," adds Mr. de Valincour, " was incapable of low jealousy : if he spoke so to Mr. Racine, it is certain that he thought so. But we know, that he preferred Lucan to Virgil ; from whence he must conclude, that the art of writing excellent verse, and the art of judging excellently

Une Lettre
de Mr. de
Valincour
inseree dans
l'Histoire de
l'Academie
Françoise de
Mr. l'Abbe
d'Oliver,
avec les ad-
ditions de ce
Sçavant.

"of poets and poetry, do not always meet in the same person."

Racine's dramatic character embroiled him at this time with the gentlemen of Port-Royal. Mr. Nicole, in his *visionnaires* and *imaginaires*, had thrown out occasionally some poignant strokes against the writers of romance and poets of the theatre, whom he called "the public poisoners, not of bodies, but of souls :—" *des empoisonneurs publics, non des corps mais des ames*. Racine, taking himself to be included in this censure, was somewhat provoked, and addressed a very animated letter to Mr. Nicole ; in which he did not so much concern himself with the subject of their difference, as endeavour to turn into ridicule the *solitaires* and religious of the Port-Royal. *Messieurs du Bois* and *Barbier Daucour* having each of them replied to this letter, Racine opposed them in a second as sprightly as the first. These letters, published in 1666, are to be found in the edition of Racine's works 1728, and also in the last editions of the works of Boileau. In 1668, he published *Les Plaideurs*, a comedy, and *Andromache*, a tragedy ; which, though it had great success, was a good deal criticised. The character of *Pyrrhus* was thought overstrained and too violent ; and the celebrated actor *Montfleuri* had certainly reason to think that of *Orestes* so, since the efforts he made in representing it cost him his life. He continued to exhibit from time to time several great and noble tragedies ; *Britannicus*, in 1670 : *Berenice*, in 1671 : *Bajazet*, in 1672 : *Mithridates*, in 1673 : *Iphigenia*, in 1675 : *Phædra*, in 1677. During which time, he met with all that opposition, which envy and cabal are ever ready to set up against a superior genius ; and one *Pradon*, a poet, whose name is not worth remembering, was then employed by persons of the first distinction to have a *Phædra* ready for the theatre, against the time that Racine's should appear.

After the publication of *Phædra*, he took a resolution to quit the theatre for ever ; although his genius was still in full vigor, being not more than thirty eight years of age ; and he the only person, who was capable of consoling Paris for the old age of *Corneille*. But he had imbibed in his infancy a deep sense of religion ; and this, though it had been

Siecle de
Louis XIV.
Tom. II.

smothered for a while by his connections with the theatre, and particularly with the famous actress Champmêlé, whom he greatly loved, and by whom he had a son, now at length broke out, and bore down all before it. In the first place, he resolved, not only to write no more plays, but to do a rigorous penance for those he had written; and he actually formed a design of becoming a Carthusian friar. Had not Voltaire the greatest reason to say, that "he was by far a greater poet, than philosopher?" His religious director however, not so mad, but a good deal wiser than he, advised him to think more moderately, and to take measures more suitable to his character. He put him upon marrying, and settling in the world, with which proposal this humble and tractable penitent complied; and immediately took to wife the daughter of a treasurer of France for Amiens, by whom he had seven children. His next concern was to reconcile himself, as he did very sincerely, with the gentlemen of Port-Royal, whose censures on dramatic writers he acknowledged to be most just. He made peace at first with Mr. Nicole, who received him with open arms; and Boileau introduced him to Mr. Arnaud, who also embraced him tenderly, and forgave all his satyr.

He had been admitted a member of the French academy in 1673, in the room of la Mothe le Voyer, deceased; but spoiled the speech he made upon that occasion, by pronouncing it with too much timidity. In 1677, he was nominated with Boileau, with whom he was ever in strict friendship, to write the history of Lewis XIV; and the public expected great things from two writers of their distinction, but were disappointed. "Boileau and Racine, says Mr. de Valinour, after having for some time laboured at this work, perceived that it was entirely opposite to their genius: and they judged also, with reason, that the history of such a prince neither could nor ought to be written in less than an hundred years after his death, unless it were to be made up of extracts from Gazettes, and such like materials."

Though Racine had made it a point of Religion, never to meddle any more with poetry, yet he was again drawn, in spite of all the resistance he could make, to labour for the theatre. Madam de Maintenon intreated him to compose some

some tragedy fit to be played by her young ladies at the convent of St. Cyr, and to take the subject from the Bible. Racine composed Esther ; which, being first represented at St. Cyr, was afterwards acted at Versailles before the king in 1689. " It appears to me very remarkable, says Voltaire, " that this tragedy had then universal success ; and that two " years after Athaliah, though performed by the same persons, had none. It happened quite contrary, when these " pieces were played at Paris, long after the death of the author ; and when prejudice and partiality had ceased. Athaliah, represented in 1717, was received as it deserved to be, " with transport ; and Esther, in 1721, inspired nothing but " coldness, and never appeared again. But at that time there " were no courtiers, who complaisantly acknowledged Esther " in madam de Maintenon, and with equal malignity saw " Vashti in madam de Montespan ; Haman in monsieur de Louvois ; and, above all, the persecution of the Hugonots " by this minister, in the proscription of the Hebrews. The " impartial public saw nothing in it, but an uninteresting " and improbable story ; a stupid prince, who had lived six " months with his wife, without knowing what she was ; " who, without the least pretence for it, commanded a whole " nation to be murdered ; and with as little reason afterwards " hanged his favorite. But notwithstanding the badness of " the subject, thirty verses of Esther are of more value than " many tragedies, which have had great success."

Siecle de
Louis. tom.
11. c. 36.

Offended with the ill-reception of Athaliah, he was more disgusted than ever with poetry, and now renounced it totally. He spent the latter years of his life in composing a history of the house of Port-Royal, the place of his education ; which however, though finely drawn up, as many have asserted, has not been published. Too great sensibility, say his friends, but more properly an impotence of spirit, shortened the days of this poet. Though he had conversed much with the court, he had not learned the wisdom, which is usually learned there, of disguising his real sentiments. Having drawn up a well-reasoned and well-written memorial upon the miseries of the people, and the means of relieving them, he one day lent it to madam de Maintenon to read ; when the king coming in, and demanding what and whose it was, commended the zeal

of Racine, but disapproved of his meddling with things that did not concern him: and said with an angry tone, "because he knows how to make good verses, does he think he knows every thing? And would he be a minister of state, because he is a great poet?" These words hurt Racine greatly: he conceived dreadful ideas of the king's displeasure; and indulging his chagrin and fears, brought on a fever, which surpassed the power of medicine: for he died of it, after being sorely afflicted with pains, the 22d of April 1699. The king, who was sensible of his great merit, and always loved him, sent often to him in his illness; and finding after his death, that he had left more glory than riches, settled a handsome pension upon his family. He was interred at Port-Royal, according to his will; and, upon the destruction of the monastery, his remains were carried to St. Stephen du Mont at Paris. He was middle-sized, and of an agreeable and open countenance: was a great jester, but was restrained by piety in the latter years of his life from indulging this talent; and when warmed in conversation, had so lively and persuasive eloquence, that he himself often lamented his not having been an advocate in parliament. His works are supremely excellent, and will be immortal in the judgment of all. The parallel between him and Corneille has been often made: it may be seen in Baillet's *Jugemens de Savans*. We shall content ourselves with saying, after Mr. Perrault, that, "if Corneille surpassed Racine in heroic sentiments and the grand character of his personages, he was inferior to him in moving the passions and in purity of language."

Tom. v.

Eloges, t. II.

There are some pieces of Racine of a smaller kind, which have not been mentioned: as, *Idylle sur la Paix*, 1685; *Discourse prononce a la reception de T. Corneille & Bergeret, a l'Academie Françoise*, en 1685; *Cantiques Spirituelles*, 1689; *Epigrammes Diverses*. The works of Racine were printed at Amsterdam 1722, in two volumes, 12mo. and the year after at London, very pompously, in two volumes, 4to.

Some memoirs of the life of John Radcliffe, M.D. 1715, in 8vo.

RADCLIFFE (Dr. JOHN) an English physician of prodigious eminence, was born at Wakefield in Yorkshire, where his father possessed a moderate estate, in 1630. He was taught Greek and Latin at a school in the same town; and,

and, at fifteen years of age, sent to university college in Oxford. In 1669, he took his first degree in arts; but no fellowship becoming vacant there, he removed to Lincoln college, where he was elected into one. He applied himself to physic, and run through the necessary courses of botany, chymistry, and anatomy; in all which, having excellent parts, he quickly made a very great progress. He took a master's degree in 1672, and then enrolled himself upon the physic line. It is remarkable, that he recommended himself more by ready wit and vivacity, than by any extraordinary acquisitions in learning: and in the prosecution of physic, he rarely looked farther, than to the pieces of Dr. Willis, who was then practising in London with a very distinguished character. He had few books of any kind; so few, that when Dr. Ralph Bathurst, head of Trinity college, asked him once in a surprize, "where his study was," Radcliffe, pointing to a few phials, "a skeleton, and an herbal, replied, "Sir, this is Radcliffe's Library."

In 1675, he proceeded bachelor of physic, and immediately fell to practice. He never paid any regard to the rules universally followed, but censured them, as often as he saw occasion, with great freedom and acrimony: and this drew all the old practitioners upon him, with whom he waged an everlasting war. Nevertheless, his reputation increased with his experience; and before he had been two years in the world, his business was very extensive and among those of the highest rank. About this time, Dr. Marshall, rector of Lincoln college, did him an unkind office, by opposing his application for a faculty-place in the college; to serve as a dispensation from taking holy orders, which the statutes required him to do, if he kept his fellowship. This was owing to some witticisms, which Radcliffe, according to his manner, had lanced at the doctor: however, such a step being inconsistent with his present situation and views, he chose to resign his fellowship, which he did in 1677. He would have kept his chambers, and resided there as a commoner; but Dr. Marshall not being at all disposed to be civil to him, he quitted the college, and took lodgings elsewhere. In 1682, he went out doctor; but continued two years longer at Oxford, growing equally in wealth and fame.

In 1684, he went to London, and settled in Bow-street Covent-Garden. Dr. Lower was there the reigning physician ; but his interest then beginning to decline on account of his whig-principles, as they were called, Dr. Radcliffe had almost an open field ; and in less than a year, got into prime business. His conversation contributed as much to make his way, as his reputed skill in his profession ; for having much pleasantry and readiness of wit, he was a most diverting companion. In 1686, the princess Anne of Denmark, made him her physician. In 1687, wealth flowing in upon him very plentifully, he had a mind to testify his gratitude to University-college, where he had received the best part of his education ; and, with this intent, caused the east window over the altar, to be put up at his own expence. It is esteemed a beautiful piece, representing the nativity of our Saviour painted upon glass ; and appears to be his gift by the following inscription under it : D. D. JOAN. Radcliffe, M. D. hujus Collegii quondam Socius, A. D. M DCLXXXVII. He is called socius, not that he was really a fellow ; but being senior scholar, had the same privileges, though not an equal revenue, with the fellows. In 1688, when prince George of Denmark joined the prince of Orange, and the princess his consort retired to Nottingham, the doctor was pressed by bishop Compton to attend her in quality of his office, she being also big with child of the duke of Gloucester ; but, not chusing to declare himself in that critical state of public affairs, nor favoring the measures then in agitation, he excused himself, on account of the multiplicity of his patients.

After the revolution, he was often sent for to king William, and the great persons about his court ; which must have been owing to his vast reputation and credit, for it does not appear that he ever inclined to be a courtier. In 1692, he ventured 5000*l*. in an interloper, which was bound for the East Indies, with the prospect of a large return ; but lost it ; the ship being taken by the French. When the news was brought him, he said, that “ he had nothing to do, but go up so many pair of stairs, to make himself whole again.” In 1693, he entered upon a treaty of marriage with the only daughter of a wealthy citizen, and was near bringing the affair to a consummation ; when it was discovered, that the young lady had already con-

summated

summed with her father's book-keeper. This disappointment in his first amour, would not suffer him ever after to think of the sex in that light : he even grew to a degree of insensibility, if not aversion for them ; and often declared, that " he wished for an act of parliament, whereby nurses only " should be entitled to prescribe to them." In 1694, Queen Mary caught the small-pox, and died. " The physicians part, " says bishop Burnet, was universally condemned ; and her " death was imputed to the negligence or unskilfulness of Dr. " Radcliffe. He was called for ; and it appeared, but too e- " vidently, that his opinion was chiefly considered, and most " depended on. Other physicians were afterwards called, " but not till it was too late."

Hist. of his
own time,
vol. II. p.
136, fol.

Soon after he lost the favor of the Princess Anne, by neglecting to obey her call, from his too great addiction to the bottle ; and another physician was elected into his place. About this time, happened his remarkable visit to madam d'Ursley at Kensington ; when this lady was pleased to be very free, in putting some queries to him concerning the pleasures of Venus. The Doctor gave her full scope by a reply, which produced the following epigram :

D'Ursley in a merry mood
Enquir'd of her physician,
What hour was best to stir the blood
And spirits by coition ?
Says Radcliffe, if my judgment's right,
Or answer worth returning :
'Tis most delightful over night,
Most wholesome in the morning.
Quoth d'Ursley then, for pleasure's sake,
Each evening I will take it :
And in the morning, when I wake,
My only physic make it.

To the last of these lines, when the doctor replied, " Madam, " such a resolution may make me lose a patient ;" the lady returned, then, Sir, it may gain you a mistress." Whether or no it did is uncertain ; but his inclinations were never suppressed

sed to lie that way : Bacchus, not Venus, being the deity, he used to offer up both his morning and evening sacrifices to.

In 1699, king William, returning from Holland, and being much out of order, sent for Radcliffe; and, shewing him his swollen ancles, while the rest of his body was emaciated and skeleton-like, said, what think you of these? "Why truly," replied the physician, I would not have your majesty's two "legs for your three kingdoms:" which freedom so lost the king's favor, that no intercessions could ever recover it. When queen Anne came to the throne, the earl of Godolphin used all his endeavours to reinstate him in his former post of chief physician; but she would not be prevailed upon, alledging, that Radcliffe would send her word again, "that her ailments were nothing but the vapours." Nevertheless, he was consulted in all cases of emergency and critical conjuncture; and, though not admitted in quality of the queen's domestic physician, received large sums of secret service-money for his prescriptions behind the curtain. He continued in full business, increasing in wealth and insolence, to the end of his days; waging all along, as we have before observed, a perpetual war with his brethren the physicians, who never considered him in any other light, than that of an active, ingenious, adventuring empiric, whom constant practice brought at length to some skill in his profession. He died the first of November 1714, aged 64 years; and was some time after carried down to Oxford, where he was buried in St. Mary's church. He was a prodigious benefactor to that university, and especially in the foundation of the library there, which goes by his name: the first stone of which sumptuous edifice was laid in June 1737, and the whole building completed in 1747.

We do not find, that he ever attempted to write any thing, and it is exceedingly probable, that he would not have succeeded as an author, if he had. What however the late Dr. Mead has said, is no small testimony in his favor; namely, that "he was deservedly at the head of his profession, on account of his great medical penetration and experience."

Preface to
his *Treatise*
on the *Small*
Pox.

RAINOLDS

RAINOLDS.

RAINOLDS (JOHN) an eminent English divine, was born at Pinto in Devonshire in 1549, and sent to Merton college in Oxford in 1562. He removed to Corpus Christi college, of which he became first scholar, and then fellow. He took both the degrees in arts and divinity. In 1598, he was made dean of Lincoln; but, being unwilling to quit an academical life, he exchanged his deanery the year following, for the presidentship of Corpus Christi college. Queen Elizabeth offered him a bishopric, but he modestly refused it, and said, *Nolo Episcopari* in good earnest. He died in 1607, after having published a great number of books. The learned have bestowed most uncommon praises upon this divine. Bishop Hall, a very competent judge, observes, that "he alone was a well-furnished library, full of all faculties, of all studies, of all learning. The memory, the reading of that man were to a miracle." Dr. Crakanthorp says, that "for virtue, probity, integrity, and piety he was so eminent, that, as Nazianzen speaks of Athanasius, to name him is to commend virtue itself." He had a hand in translating part of the Old Testament, by command of king James I. He was inclined to puritanism, but with such moderation, that he continued a conformist to the church of England. He was thought to shorten his life by too severe application to his studies; but when his friends urged him to desist, he used to reply, that he would "not lose the very end of living for the sake of life: non propter vitam vivendi perdere causas."

Prince's
Worthies of
Devonshire.
—Wood's
Athen. Ox.
vol. 1.

Epistle 7.
Decad. 1.

Defens. Ec-
clesi. Anglic.
c. 69.

RAMAZZINI (BERNARDIN) an Italian physician, was born of a good family at Carpi near Modena, the fifth of November 1633. When he had laid a foundation in grammar and classical literature in his own country, he went to Parma to study philosophy; and, afterwards applying himself to physic, took a doctor's degree there in 1659. Then he went to Rome, for the sake of penetrating still further into his art; and afterwards settled in the duchy of Castro. After some time, ill health obliged him to return to Carpi for his native air, where he married a wife, and followed the business of his profession; but in 1671, at the advice of some friends, he

Niceron,
tom. 6.

R A M A Z Z I N I.

he removed to Modena. His brethren of the faculty here conceived at first but meanly of his learning and abilities; but when he had undeceived them by publications, their contempt, as is natural, was changed into jealousy. In 1682, he was made professor of physic in the university of Modena, which was just founded by duke Francis II. and he filled this office for eighteen years, attending in the mean time to practice, and not neglecting polite literature, which he was always fond of. In 1700, he went to Padua upon invitation, to be a professor there: but the infirmities of age began now to come upon him. He lost his sight, and was forced to read and write with other people's eyes and hands. Nevertheless, the senate of Venice made him rector of the college in 1708, and also raised him from the second professorship in physic to the first. He would have refused these honourable posts, but being over-ruled, performed all the functions of them very diligently to the time of his death. He died upon his birth day in 1714, aged 81 years.

He composed a great many works upon medical and philosophical subjects: his book *De Morbis artificum* will always be curious and useful. His works were collected and published at London, 1716, in 4to. which is a better edition than that of Geneva the year after, because it is more correct.

Biographia
Britannica.

R A M S A Y (ANDREW MICHAEL) frequently styled the chevalier Ramsay, a polite writer, was a Scotsman of an ancient family; and was born at Ayre in that kingdom, the ninth of June 1686. He received the first part of his education at Ayre, and was then removed to Edinburgh; where, distinguishing himself by his good parts and uncommon proficiency, he was sent for to St. Andrews, in order to attend a son of the earl of Weems in that university. After this, he travelled to Holland, and went to Leyden; where, falling into the acquaintance of Poirer, a celebrated mystic divine, he became tinctured with his doctrines, and resolved for further satisfaction to consult Mr. Fenelon, the famed archbishop of Cambray, who had long imbibed the fundamental principles of that theology.

Before he left Scotland, he had conceived a disgust to the religion, in which he was bred; and in that ill-humor, cast-
ing

ing his eye upon other christian churches, and seeing none to his liking, he became displeased with all, and gave into deism. During his abode in Holland, he grew more confirmed in that way of thinking ; yet, without coming to any fixed determination. In this unsettled state of mind, he arrived at Cambray in 1710, and was received with great kindness by the archbishop : who took him into his family, heard with patience and attention the history of his religious principles, entered heartily with him into a discussion of them, and to be short, in six months time made him as good a catholic as himself.

The subsequent course of his life received its direction from his friendship and connections with this prelate. Mr. Fencelon had been preceptor to the duke of Burgundy, heir-apparent, after the death of his father the dauphin, to the crown of France ; yet neither of them came to the possession of it, being survived by Lewis XIV. who was succeeded by his great grandson, son to the duke of Burgundy, and now Lewis XV. Mr. Ramsay, having been first governor to the duke de Chateau-Thierry and the prince de Turenne, was made knight of the order of St. Lazarus ; and afterwards sent for to Rome by the chevalier de St. George, styled there James III. king of Great Britain, to take the charge of educating his children. He went accordingly to that court, in 1724 ; but the intrigues and dissensions, which he found on his arrival there, gave him so much uneasiness, that, with the pretender's leave, he presently returned to Paris. Then he crossed the water to his own country, and was kindly received by the duke of Argyle and Greenwich ; in whose family he resided some years, and employed his leisure there in writing several ingenious pieces. We are told, that in the mean time he had the degree of doctor of law conferred on him at Oxford, that he was admitted for this purpose of St. Mary Hall in April 1730, and that he was presented to his degree by Dr. King, the principal of that house. After his return to France, he resided some time at Pontoise, a seat of the prince de Turenne, duke de Bouillon ; with whom he continued in the post of intendant, till his death. This happened on the 6th of May 1743, at St. Germain-en-Laye, where his body was interred ; but his heart was deposited in the nunnery of St. Sacrament at Paris.

His

His works are, 1. Discours sur le Poëme Epique. Prefixed to the later editions of Telemachus. 2. La Vie de Mr. Fene-
lon. 3. Essai sur le Gouvernement Civil. 4. Le Psycho-
metre, ou Reflexions sur les differens caracteres de l'esprit par
un Milord Anglois: These are remarks upon lord Shaftes-
bury's Characteristics. 5. Les Voyages de Cyrus, in French,
and, in English, "The Travels of Cyrus." This is his
Chef d'Ouvre, and hath gone through several editions in both
languages. 6. L'Histoire de M. de Turenne, in French and
English. 7. Several small pieces of poetry, in English. 8.
Two Letters in French, to M. Racine the son, upon the true
sentiments of Mr. Pope, in his Essay on Man. These were
printed after his decease, in Les Ouvres de M. Racine le fils,
tom. II. 1747. In the former of these, he calls Mr. Locke,
genie superficiel, "a superficial genius;" and has shewn by
this, that whatever ingenuity and polite literature he might
possess, and he possessed a very considerable portion of both,
he was not qualified in any degree to judge of philosophers.
Two posthumous works of his were also printed at Glasgow.
9. "A plan of education;" and, 10. "Philosophical Prin-
ciples of natural and revealed Religion, explained and un-
folded in a geometrical Order." 1749, in two volumes.
4to.

Bayle's Dict.
in voce.

RAMUS (PETER) a most famous professor of France,
was born in 1515, in a village of Vermandois in Picardy.
His family was good, but had suffered great hardships and in-
juries from the wars. His grandfather, having lost all his
possessions, was obliged to turn collier for a livelihood. His
father followed husbandry; and himself was not happier than
his father and grandfather, his life being, says Mr. Bayle, the
sport of fortune, or one continued vicissitude of good and ill
fortune. He was scarce out of the cradle, when he was twice
attacked with the plague. At eight years of age, a thirst af-
ter learning prompted him to go to Paris, but poverty forced
him to leave that city. He returned to it as soon as he could,
but being unable to support himself, he left it a second time;
yet his passion for study was so violent, that notwithstanding
his ill fortune in two journeys, he ventured upon a third. He
was maintained there some months by one of his uncles,
after

after which he was obliged to be a servant in the college of Navarre. He spent the day in waiting upon his masters, and the greatest part of the night in study. What is related in the first Scaligerana, of his living to nineteen years of age without learning to read, and of his being very dull and stupid, is not credible.

After having finished classical learning and rhetoric, he went through a course of philosophy, which took him up three years and a half in the schools. The thesis, which he made for his master of arts degree, offended all the world: for he maintained in it, that "all which Aristotle had advanced was false;" and he answered extremely well the objections of all the professors. This success inclined him to examine the doctrine of Aristotle more closely, and to combat it vigorously: but he confined himself principally to his Logic. The two first books he published, the one intitled, *Institutiones Dialecticæ*, the other, *Aristotelicæ Animadversiones*, occasioned great disturbances in the university of Paris. The professors there, who were adorers of Aristotle, ought to have refused Ramus's books by writings and lectures; but instead of confining themselves within the just bounds of academical wars, they prosecuted this anti-peripatetic before the civil magistrate, as a man who was going to sap the foundations of religion. They raised such clamours, that the cause was carried before the parliament of Paris; but the moment they perceived it would be examined equitably, and according to the usual forms, they by their intrigues took it from that tribunal, and brought it before the king's council; and Francis I. was obliged to interfere in it. The king ordered, that Ramus and Antony Govea, who was his principal adversary, should chuse two judges each, to pronounce on the controversy, after they should have ended their disputation; while he himself appointed a deputy. Ramus, in obedience to the orders of the king, appeared before the five judges, though three of them were his declared enemies. The dispute lasted two days, and Gorea had all the advantages he could desire: Ramus's book being prohibited in all parts of the kingdom, and their author sentenced not to teach philosophy any longer. His enemies discovered a most surprising joy on that account: they made a greater noise in proportion, than the proudest princes for the
taking

taking of a considerable city, or the winning of a very important victory. The sentence of the three judges was published in Latin and French in all the streets of Paris, and in all parts of Europe, whither it could be sent. Plays were acted with great pomp, in which Ramus was mocked and abused a thousand ways, in the midst of the applauses and acclamations of the Aristotelians. This happened in 1543.

The year after, the Plague made great havock in Paris, and forced most of the students in the College of Prele to quit it; but Ramus, being prevailed upon to teach in it, soon drew together a great number of auditors. The Sorbonne attempted to drive him from that college, but to no purpose; for he held the headship of that house by arret of parliament. Thro' the patronage and protection of the cardinal of Lorraine, he obtained in 1547, from Henry II. the liberty of speaking and writing, and the royal professorship of philosophy and eloquence in 1551. The parliament of Paris had, before this, maintained him in the liberty of joining philosophical lectures to those of eloquence; and this arret or decree had put an end to several prosecutions, which Ramus and his pupils had suffered: for they had been prosecuted several ways, both before the university-judges and the civil magistrates. As soon as he was made regius professor, he was fired with a new zeal for improving the sciences; and was extremely laborious and active on this occasion, notwithstanding the hatred of his enemies, who were never at rest. He bore at that time a part in a very singular affair, which deserves to be mentioned. About the year 1550, the royal professors corrected, among other abuses, that which had crept into the pronunciation of the Latin tongue. Some of the clergy followed this regulation; but the sorbonnists were much offended at it as an innovation, and defended the old pronunciation with great zeal. Things at length were carried so far, that a minister, who had a good living, was very ill treated by them; and caused to be ejected from his benefice, for having pronounced *Quisquis*, *Quanquam*, according to the new way, instead of *Kiskis*, *Kan-kam*, according to the old. The minister applied to the parliament; and the royal professors with Ramus among them, fearing he would fall a victim to the credit and authority of the faculty of divines, for presuming to pronounce the Latin tongue

tongue according to their regulations, thought it incumbent on them to assist him. Accordingly, they went to the court of justice; and represented in such strong terms the indignity of the prosecution, that the person accused was cleared, and every body had the liberty of pronouncing as they pleased.

Ramus was bred up in the catholic religion, but afterwards deserted it. He began to discover his new principles, by removing the images from the chapel of his college of Prele. This was in 1552; when such a prosecution was raised against him by the Religionists, as well as Aristotelians, that he was not only drove out of his professorship, but obliged to conceal himself. For that purpose, he went with the king's leave to Fontainebleau; where, by the help of books in the king's library, he pursued geometrical and astronomical studies. As soon as his enemies knew where he was, he found himself no where safe: so that he was forced to go, and conceal himself in several other places. During this interval, his excellent and curious collection of books in the college of Prele was plundered; but, after a peace was concluded in 1563, between Charles IX. and the protestants, he again took possession of his employment, maintained himself in it with vigor, and was particularly zealous in promoting the study of the mathematics. This lasted till the second civil war in 1567, when he was forced to leave Paris, and shelter himself among the Hugonots, in whose army he was at the battle of St. Denys. Peace having been concluded some months after, he was restored to his professorship; but foreseeing that the war would soon break out again, he did not care to venture himself in a fresh storm, and therefore obtained the king's leave to visit the universities of Germany. He accordingly undertook this journey in 1568, and received very great honors wherever he came. He returned to France, after the third war in 1571; and lost his life miserably, in the massacre of St. Bartholomew's day, 1572. It is said, that he was concealed in a cellar during the tumult, but dragged from thence at the instigation of some peripatetic doctors, who hated him. He gave a good quantity of money to the assassins, in order to procure his escape, but in vain: for, after wounding him in many places, they threw him out of a window; and, his bowels gushing out in the fall, some Aristotelian scholars, encouraged by their

masters, spread them about the streets; then dragged his body in a most ignominious manner, and threw it into the Seine.

He was a great orator, a man of universal learning, and endowed with very fine qualities. He was free from avarice, sober, temperate, chaste. His temperance was very exemplary. He contented himself with only boiled meat, and eat but little at dinner: he drank no wine for twenty years, and would never have drank any, if the physicians had not prescribed it. He lay upon straw; used to rise very early, and to study all day; and led a single life with the utmost purity. He was zealous for the protestant religion, but at the same time a little obstinate, and given to contradiction. The protestant ministers did not love him much, for he made himself a kind of head of a party, to change the discipline of the protestant churches; that is, he was for introducing a democratical government in the church: but his design was traversed and defeated in a national synod. He published a great number of books; but mathematics was chiefly obliged to him. His writing was scarce legible, and gave the printers prodigious trouble. His sect flourished pretty much for some time: it was not known in Spain and Italy, made little progress in France, but spread very much in Scotland and England, and still more in Germany; as appears from many books, which several German Aristotelians published against the Ramists.

Wood's
Athen. Ox.
vol. I.—
Langbaine's
Account of
the drama-
tic poets.

RANDOLPH (THOMAS) an English poet, was the son of a steward to Edward lord Zouch, and born in Northamptonshire, (Mr. Wood says, at Newnham near Daintry; Mr. Langbaine, at Houghton) the 15th of June 1605. He was educated at Westminster-school, and from thence elected in 1623, as one of the king's scholars to Trinity college in Cambridge; of which he became fellow, and took a master of arts degree. He was accounted one of the most pregnant wits of his time, and was greatly admired by all the poets and men of parts. He was distinguished very early for an uncommon force of genius; having, when he was not more than nine or ten years old, wrote the "History of the Incarnation of our Saviour," in verse. Ben Johnson was so exceedingly fond of him, that he adopted him one of his sons; on which
account

account Randolph wrote a gratulatory poem to him, which is printed among his works. Like a true poet, Randolph had a thorough contempt of wealth, and as hearty a love of pleasure; and this drew him into excesses, which made his life very short. He died in March 1634, when he had not completed his 30th year. His "Muse's Looking-Glass," a comedy, is well known: he was the author of several other dramatic performances, which with his poems were collected, and published in one volume, by his brother Robert Randolph; the fifth edition of which, with several additions, and corrected and amended, was printed in 1664, 8vo. Robert was also a good poet, as appears from several copies of his verses printed in various books. He was a student of Christ-Church in Oxford, where he took a bachelor of arts degree in 1627; and afterwards became vicar of Donnington in Lincolnshire, where he died in 1671, aged about sixty years.

Mr. Wood gives us an account of another Thomas Randolph, a Kentish gentleman, who was made student of Christ-Church, when Henry VIII. turned it into a cathedral; and principal of Broadgate-Hall in 1549, being then a doctor of law. In the reign of queen Elizabeth, he was employed in several embassies to Scotland, France, and Russia; and for his services, not only knighted, but preferred to some considerable places. He died the 8th of June 1590, aged sixty. We have of his, "An Account of his Embassy to the Emperor of Russia, anno 1568." Remitted into the first volume of Hakluyt's Voyages, Lond. 1598. and, "Instructions given to, and Notes to be observed by, certain persons, for the searching of the sea and border of the coast, from the River Pechora to the Eastwards, anno 1588."

R A P H A E L, an illustrious painter of Italy, was born at Urbino, on Good Friday 1483. His father was an ordinary painter: his master Pietro Perugino. Having a penetrating understanding, as well as a fine genius for painting, he soon perceived, that the perfection of his art was not confined to Perugino's capacity; and therefore went to Siena, in order to advance himself. Here Pinturricchio got him to be employed in making the cartoons for the pictures of the library; but he had scarcely finished one, before he was tempted to re-

move to Florence by the great noise, which Leonardo da Vinci's and Michael Angelo's works made at that time. As soon as he had considered the manner of those illustrious painters, he resolved to alter his own, which he had learned of Perugino. His pains and care were incredible; and he succeeded accordingly. He formed his gusto after the ancient statues and bas reliefs, which he designed a long time with extreme application; and, besides this, he hired people in Greece and Italy, to design for him all the antique pieces that could be found. Thus, he raised himself presently to the top of his profession. By the general consent of mankind, he is acknowledged to have been the prince of modern painters, and is oftentimes stiled the divine Raphael; as if, for the inimitable graces of his pencil, and for the excellence of his genius, he had something more than human in his composition. "He surpassed, says a connoisseur, all modern painters, because he possessed more of the excellent parts of painting than any other; and it is believed, that he equalled the ancients, excepting that he designed not naked bodies with so much learning as Michael Angelo: but his gusto of design is purer, and much better. He painted not with so good, so full, and so graceful a manner, as Corregio; nor has he any thing of the contrast of the lights and shadows, or so strong and free a colouring, as Titian: but he had without comparison a better disposition in his pieces, than either Titian, Corregio, Michael Angelo, or all the rest of the succeeding painters to our days. His choice of attitudes, of heads, of ornaments, the suitableness of his drapery, his manner of designing, his varieties, his contrasts, his expressions, were beautiful in perfection; but above all, he possessed the graces in so advantageous a manner, that he has never since been equalled by any other."

Du Fresnoy's Art of Painting, p. 225. Lond. 1716.

But Raphael was not only the best painter in the world, but perhaps the best architect also: he was at least so admirable a one, that Leo X. charged him with the building St. Peter's church at Rome. He was one of the handsomest and best tempered men living: so that, with all these natural and acquired accomplishments, it cannot be wondered, that he was not only beloved in the highest degree by the popes Julius II. and Leo X. at home, but admired and courted by all the princes and

See CAS-
TIGLI-
ONE.

and states of Europe. Henry VIII. would fain have had him over to England. He lived in the greatest state and splendor imaginable, most of the eminent matters in his time being ambitious of working under him; and he never went out, without a crowd of artists and others, who attended and followed him purely through respect. Cardinal Bibiano offered him his niece in marriage, and Raphael engaged himself; but pope Leo X. having given him hopes of a cardinal's hat, he made no haste to marry her. His passion for the fair sex destroyed him in the flower of his age; for one day, after he had abandoned himself to excessive venery, he was seized with a fever; and, concealing the true cause of his distemper from his physicians, he was supposed to be improperly treated, and so carried off. He died upon his birth-day 1520, when he had just compleated his 37th year. Cardinal Bembo wrote his epitaph, which is to be seen upon his tomb in the church of the Rotunda at Rome, where he was buried. Here are two lines of it:

Ille hic est Raphael, timuit quo sospite vinci
Rerum magna parens, & moriente mori.

Raphael had many scholars; but Julio Romano was his favorite, because he did him most credit. Poussin used to say of Raphael, that, "he was an angel compared with the modern painters, but an ass in comparison of the ancients:" but all such sayings are extravagant.

RAPIN (RENATUS) a French jesuit, famous for his skill in classical learning, was born at Tours in 1621, and entered into the society at eighteen years of age. He taught polite literature for nine years: he made it his particular study, and shewed by some Latin productions, that he was able to write on the finest subjects with great art and eloquence. He excelled in Latin poetry, and published various pieces in it: the principal of which was, his Hortorum libri quatuor; a work, which has been much admired and applauded. It was first printed in 4to. at Paris 1665, and afterwards reprinted in 12mo. with alterations and corrections by the author. An English version of it was made and published at London in 1673, 8vo. by John Evelyn, esq; and again, in

Bayle's Dict.
art. RAPIN

1706, by Mr. James Gardiner of Jesus college in Cambridge. All his Latin poems, consisting of odes, epitaphs, sacred eclogues, and these four books upon Gardens, were collected and published at Paris 1681, in two volumes 12mo. He applied himself afterwards to write in French, and succeeded very well in that language. He wrote in it several treatises upon polite literature, and upon pious subjects, which met with a very favorable reception from the publick. The treatises on polite literature, having been published at various times, were collected and published in 1684, in two volumes 4to. at Paris; and at Amsterdam; in two volumes 8vo. in 1686. They were translated into English by Basil Kennet and others, and published in 1705, in two volumes 8vo. under the title of the "Critical Works of Monf. Rapin." The first volume contains a comparison between Demosthenes and Cicero for eloquence, Homer and Virgil for poetry, Thucydides and Livy for history, Plato and Aristotle for philosophy: the second, are reflections on eloquence, on Aristotle's poetry, on history, on philosophy. Rapin's general design in this work was, as he tells us himself, to restore a good taste among the ingenious, which had been somewhat corrupted by a spirit of profound erudition, that had reigned in the preceding age: and indeed he was not altogether unqualified for the attempt; for he is a writer, as Mr. Bayle observes, who seems to have had more good taste and delicacy, than depth of erudition. He was not however wanting in learning; and, although many things are loosely said by him, and some that may deserve critical animadversion, yet his work abounds with excellent materials, and upon the whole is both useful and entertaining.

In the Preface,

He died at Paris the 27th of October, 1687; and his eulogium, written by father Bouhours, was published the month following. He is there represented, and there is reason to think deservedly, as possessed of the finest qualities, that can adorn a man of probity and a good christian. We find there, among other particulars, that zeal for the honor of his society made him undertake, above twenty years before, an History of Jansenism. Father Rapin was a dangerous adversary of that party, and attacked them on their weakest side in a Latin work, published in 1658, under the title of, *Dissertatio de*

nova

nova doctrina, seu Evangelium Janfenistarum. He had a great quarrel with father Vavaffor, who wrote against his Reflections on Aristotle's Poetics; yet pretended to be ignorant, as there was no name to them, that Rapin was the author. Rapin had said, in those reflections, that "it is so unusual a thing for an author to write good epigrams, that any person may be satisfied with making a few in his whole life." Now, says Menage, who relates this anecdote, "as Vavaffor had wrote two large books of epigrams, he was not pleased with Rapin for this saying; and this prompted him to write against that father: I had this," adds Menage, from himself."

Anti-Baillet, ch. 84.

RAPIN DE THOYRAS (PAUL de) an eminent historian of France, was born at Castres in Languedoc the 25th of March 1661. His family was originally from Savoy, and is supposed to have removed into France, upon embracing the protestant religion. Philibert de Rapin, great grandfather to our author, fell a martyr to his zeal for protestantism; which exposed him so much to the indignation of the Roman catholics, and particularly to that of the parliament of Toulouse, that his head was struck off in 1568 by a sentence of theirs, at the very time that he came by the king's order to have the treaty of peace registered there. Father Daniel indeed passes over this fact in silence; and his reason is supposed to have been, that he might make the more odious the disturbances raised by the Huguenots afterwards in the country about Toulouse: whereas what they did was in revenge of Philibert's death, as appeared from the soldiers writing with coals, on the ruins of the houses they had burned, "Vengeance for Rapin's death." James de Rapin, lord of Thoyras, was our author's father. He applied himself to the study of the law, and was an advocate in the chamber of the edict of Nantes above fifty years. These chambers were courts of judicature erected in several towns of France, in behalf of the Huguenots; the judges whereof were half of the reformed, and half of the Roman catholic, religion. Jane de Peliffon, his wife, was daughter to a counsellor of the chamber of Castres, and sister to the famous George and Paul Peliffon: this lady, after having been confined a good

From his life prefixed to Tindal's translation of his "History of England."

Meseray, &c.

while to a convent, was at last sent by the king's order to Geneva, where she died in the year 1705.

Mr. Rapin the historian was their youngest son. He was educated at first under a tutor in his father's house, and afterward sent to Puylaurens, and thence to Saumur. In 1679, he returned to his father, with a design to apply himself closely to the study of the law: but before he had made any great progress, he was obliged, with many other young gentlemen, to commence advocate, upon report of an edict soon after published, in which it was ordered, that no man should have a doctor's degree without having studied five years in some university. The same year the chamber of the edict was suppressed, which obliged Mr. Rapin's family to remove to Toulouse: and the state of the reformed growing every day worse, our historian desired his father's leave to quit the profession of advocate for that of arms. He had before given proofs of a military disposition: for he had fought a duel or two, in which he had acquitted himself very gallantly. His father did not absolutely deny his request, but gave him such an answer, as served to prolong the time. This state of uncertainty very much abated his ardor in the study of the law: however, he pleaded one cause, and one only; and then applied himself heartily to the study of mathematics and music, in both which he became a good proficient.

In 1685, his father died; and two months after, the edict of Nantes being revoked, Mr. Rapin with his mother and brothers retired to a country-house; and as the persecution in a short time was carried to the greatest height, he and his youngest brother, in March 1686, departed for England. He was not long in London, before he was visited by a French abbé of distinguished quality; a friend of Mr. Pellisson, who introduced him to Mr. Barillon the French ambassador. These gentlemen persuaded him to go to court, assuring him of a favorable reception from the king; but he declined this honor, not knowing what the consequences might be in that very critical state of affairs. His situation indeed was not at all agreeable to him; for he was perpetually pressed, upon the subject of religion, by the French catholics then in London, and especially by the abbé, who, though he treated him with the utmost complaisance, always turned the discourse to controversy,

troverſy. Having no hopes of any ſettlement in England at that time, his ſtay there was but ſhort: he went over to Holland, and liſted himſelf in a company of French volunteers, that was at Utrecht under the command of Mr. Rapin, his couſin-german. Mr. Peliffon, the ſame year, publiſhed his reflections on the difference of religions, which he ſent to his nephew Rapin, with a ſtrict charge to give him his opinion impartially of the work: and this was accordingly done, although nothing of this kind was found among his papers. He did not quit his company, till he followed the prince of Orange into England: where, in 1689, he was made an enſign, and went to Ireland with that commiſſion. He diſtinguiſhed himſelf ſo at the ſiege of Carrick-fergus, that he was the ſame year promoted to a lieutenantancy. He was preſent at the battle of the Boyne; and at the ſiege of Lime-rick, was ſhot through the ſhoulder with a muſket-ball. This wound, which was cured very ſlowly, proved very detrimental to his intereſt; for it prevented him from attending general Douglas into Flanders, who was very deſirous of having him, and could have done him conſiderable ſervice: however, he had a company given him.

He continued in Ireland, till the end of the year 1693; when he was ordered for England without any reaſon aſſigned: but a letter informed him, that he was to be governor to the earl of Portland's ſon. Having never had any thoughts of this nature, he could not imagine to whom he owed the recommendation, but at laſt found it to be from lord Galloway. He immediately went to London, and entered upon this charge; but quitted all hopes of thoſe preferments in the army, which ſeveral of his fellow-officers ſoon after attained. All the favor ſhewn him was, that he had leave to reſign his commiſſion to his younger brother, who died in 1719, after having been made lieutenant-colonel in a regiment of Engliſh dragoons. Indeed the king gave him a penſion of 100*l.* per annum, "till ſuch time as he ſhould provide for him better," which time never came: ſo he enjoyed this penſion during the king's life, after which it was taken from him, and a poſt of ſmall value given him in its ſtead.

While the earl of Portland was ambaffador in France, Mr. Rapin was obliged to be ſometimes in that kingdom, ſome-
times .

times in England, and often in Holland: but at length he settled at the Hague, where the young lord Portland was learning his exercises. While he resided here in 1699, he married: but this marriage neither abated his care of his pupil, nor hindered him from accompanying him in his travels. They began with a tour through Germany, where they made some stay at Vienna: from hence went into Italy by the way of Tirol, where the mareschal de Villeroy, at that time prisoner, gave Mr. Rapin a letter for the cardinal d'Etrees, when at Venice. Their travels being finished, which put an end to his employment, he returned to his family at the Hague, where he continued some years: but as he found it increase, he resolved to remove to some cheap country; and accordingly retired in 1707 to Wezel, in the duchy of Cleves. in Germany, where he employed the remaining years of his life in writing the History of England. Though his constitution was strong, yet seventeen years application, for so long he was in composing this history, entirely ruined it. About three years before his death, he found himself exhausted, and often felt great pains in his stomach: and at length a fever, with an oppression in his breast, carried him off after a week's illness, the 16th of May 1725. He left one son and six daughters. He was naturally of a serious temper, although no enemy to innocent mirth: he loved musick, and was skilled, as we have said, in mathematics, especially in the art of fortification. He was master of the Italian, Spanish and English languages: and had also a very competent knowledge of the Greek and Latin. He spent all his leisure-hours in reading and conversing with such as led a regular life, and loved to reason and reflect on things.

He lived to publish the eighth volume of his history, which ends with the death of Charles I. The two remaining volumes, which bring the history down to the proclamation of king William and queen Mary, came out in 1724. They were printed at the Hague in 4to. and has twice been translated into English: by the rev. Nicholas Tindal, A. M. first in 8vo. then in folio; and by John Kelly of the Inner Temple, esq; in two volumes folio. Mr. Tindal has given a continuation of Mr. Rapin's history to the year 1760, and has added useful notes to the whole. When Mr. Rapin first set
about

about this work, he did not think of writing a compleat history of England : but curiosity and much leisure led him on from one step to another, till he came to the reign of Henry II. and then, when he was upon the point of stopping, an unexpected assistance came forth, which not only induced him to continue his history, but to do it in a more full and particular manner, than at first he intended. This was Mr. Rymer's Collection of Public Acts, which began to be published at the expence of the government about 1706. In 1708, six volumes in folio were completed, which were afterwards increased to seventeen, and then to twenty. The lord Halifax, a great promoter of this noble work, sent the volumes, as they came out, to the famous Le Clerc ; who generously lent them our author, as long as he had occasion for them. That he did actually use this collection, appears from the pains he took exactly to abridge the whole seventeen volumes, except the first, which was done by Le Clerc : in which abridgment we have all the important acts pointed out, a well-connected series of events to which they relate, and the use to be made of them in clearing up the history of England. This Abstract lies scattered up and down in the several volumes of Le Clerc's *Bibliothèque Choisie* ; and has from thence been translated and published in English. Mr. Rapin also, to let us see what a thorough knowledge he had of our parties and factions in England, published in 1717 a little treatise entitled, "A Dissertation on the Whigs and the Tories : " which is subjoined to his History, and has likewise been translated and published in English.

Voltaire has observed, that " England is indebted to Rapin for the best history of itself which has yet appeared ; " and the only impartial one of a nation, wherein few write " without being actuated by the spirit of party." It was easy to exceed all the historians before him ; since, beside the advantages in common with them, which he did not fail to make the strictest use of, he was supplied with a new and rich fund of materials from Rymer's *Fœdera*. Nevertheless, his spirit of moderation has made him obnoxious to the intolerant party : and the men of wit and vivacity are apt to complain of him, for being sometimes rather tedious and dull,

Siecle de
Louis XIV.
Tom. II.

Oldys's Life
of Sir W. R.
—Wood's
Athen.
Oxon. vol. i.
—Birch's
Life of Sir
W. R. pre-
fixed to his
miscellane-
ous works,
Lond. 1743.
in two vo-
lumes 8vo.

RAWLEIGH (Sir WALTER) or, as he himself spells his name, Raleigh, an illustrious Englishman, was descended from an ancient family in Devonshire, and was the son of Walter Raleigh, esq; of Fardel, near Plymouth, by a third wife. Mr. Raleigh, upon his last marriage, had retired to a farm called Hayes, in the parish of Budley; and there Sir Walter was born in 1552. After a proper education at school, he was sent to Oriel college in Oxford about 1568, where he soon distinguished himself by great force of natural parts, and an uncommon progress in academical learning: but ambition prompting him to pursue the road to fame in an active life, he made a short stay only at Oxford. Queen Elizabeth sending forces to assist the persecuted protestants of France in 1569, Sir Walter went among them a gentleman volunteer; and was engaged for some years doubtless in military affairs, of which however we do not know the particulars. In 1576, we find him in London, and exercising his poetical talents; for we have of his a commendatory poem prefixed among others to a satyr, called "The Steel Glass," published this year by George Gascoigne, a poet of those times. Sir Walter resided in the Middle-Temple, but with no view of studying the law; for he declared expressly at his trial, that he had never studied it. On the contrary, his mind was still bent on military glory; and he had opportunities enough of indulging his ruling passion. He went in 1578 to the Netherlands with the forces which were sent against the Spaniards. In 1579, when Sir Humphry Gilbert, who was his brother by his mother's side, had obtained a patent of the Queen, to plant and inhabit some northern parts of America, he engaged in that adventure; but returned soon after, the attempt proving unsuccessful. In 1580, he was a captain in the wars of Ireland; and the year after, one of the commissioners for the government of Munster in the absence of the earl of Ormond.

Fuller's
Worthies of
England, in
Devonshire.

At his return home, he was introduced to court; and, as Fuller relates, upon the following occasion. Her majesty, taking the air in a walk, stopped at a plashy place, in doubt whether to go on; when Raleigh, dressed in a gay and genteel habit of those times, immediately cast off and spread his
new

new plush cloak on the ground; on which her majesty gently treading, was conducted over clean and dry. The truth is, Raleigh always made a very elegant appearance, as well in the splendor of attire, as the politeness of address: having a good presence, in a handsome and well-compact person; a strong natural wit, and a better judgment; with a bold and plausible tongue, whereby he could set out his parts to the best advantage: and these being all very engaging advocates for royal favor, especially in a female sovereign, it is no wonder, that he advanced apace in it. In 1583, he set out with sir Humphry Gilbert, in his expedition to Newfoundland; but within a few days was obliged to return to Plymouth, his ship's company being seized with an infectious distemper; and Gilbert was drowned in coming home, after he had taken possession of that country. These expeditions however being things that Raleigh had a strong passion for, nothing discouraged him; and in 1584, obtaining letters patents for discovering unknown countries, he set sail to America, and discovered the country of Wigandacoa, which queen Elizabeth changed into that of Virginia.

Upon his return, he was elected member of parliament for Devonshire, and soon after was knighted. In 1585, he appears several ways engaged in the laudable improvements of navigation: for he was one of the colleagues of the fellowship for the discovery of the north-west passage. The same year, he sent his own fleet upon a second voyage to Virginia, and then upon a third. We must not forget, that it was sir Walter's colony in Virginia, who first brought tobacco to England; and that it was sir Walter himself, who first brought this herb in request among us. Queen Elizabeth was not backward in promoting the advantages, which were promised by the traffic of this herb: but her Scotch successor, James I. held it in such abomination, that he used his utmost endeavors to explode the use of it among his subjects. About the same time, our knight was made seneschal of Cornwall, and lord warden of the Staannaries. In effect, he was now grown such a favorite with the queen, that they, who had at first been his friends at court, began to be alarmed; and, to prevent their own supplantation, resolved to project his. This however was little regarded by him; and he constantly at-

tended

King
James's
"Counter-
"blast to
"Tobac-
"co," 4to.
and his
warrant in
1604, for
laying a du-
ty upon it at
6s. 8d. per
lb.

tended his public charge and employments, whether in town or country, as occasions required. Accordingly, we find him, 1586, in parliament; where among other weighty concerns the fate of Mary queen of Scots was determined, in which he probably concurred. But the stream of his affection ran towards Virginia; and, in 1587, he sent three ships upon a fourth voyage thither. In 1588, he sent another fleet upon a fifth voyage to Virginia; and the same year did great service in destroying the Spanish Armada, sent to invade England. He thought proper now to make an assignment to divers gentlemen and merchants of London, for continuing the plantation of Virginia to Englishmen. This assignment is dated March the 7th, 1588-9.

In April 1589, he accompanied Don Antonio, the expelled king of Portugal, then in London, to his dominions, when an armament was sent to restore him; and, in his return to England the same year, touched upon Ireland, where he visited Spencer the poet, whom he brought to England, introduced into the queen's favor, and encouraged by his own patronage, himself being no inconsiderable poet. Spencer has described the circumstances of sir Walter's visit to him in a pastoral, which about two years after he dedicated to him, and entitled, "Colin Clout's come home again." In 1592, he was appointed general of an expedition against the Spaniards at Panama. We find him soon after this very active in the house of commons, where he made a distinguished figure, as appears from several of his printed speeches. In the mean time, he was no great favorite with the people; and somewhat obnoxious to the clergy, not only on account of his principles, which were not thought very orthodox, but because he possessed some lands, which had been taken from the Church. His enemies knowing this ventured to attack him; and, in 1593, he was aspersed with atheism, in a libel against several ministers of state, printed at Lyons with this title, *Elizabethæ Reginae Angliæ Edictum, promulgatum Londini, Nov. 29, 1591; & Andr. Philopatris ad idem responsio*. In this piece the writer, who was the jesuit Parsons, inveighs against sir Walter Ralegh's "School of Atheism;" insinuating, that he was not content with being a disciple, but had set up for a doctor in his faculty.

Osborn

Miscellany
of sundry
essays, in the
preface.

Osborn accounts for this aspersion thus: "Raleigh, says he, was the first, as I have heard, who ventured to tack about, and sail aloof from the beaten track of the schools; and who, upon the discovery of so apparent an error as a torrid zone, intended to proceed in an inquisition after more solid truths: till the mediation of some, whose livelihood lay in hammering shrines for this superannuated study, possessed queen Elizabeth, that such a doctrine was against God no less than her father's honour; whose faith, if he owned any, was grounded upon school divinity. Whereupon she chid him, who was, by his own confession, ever after branded with the title of atheist, though a known assertor of God and providence." That he was such an assertor, has been universally allowed; yet Mr. Wood not only comes into the unfavorable opinion of his principles, but pretends to tell us, from whom he imbibed them.

See HARI
OT.

About the same time, 1593, Raleigh had an amour with a beautiful young lady, Elizabeth, daughter of sir Nicholas Throgmorton, an able statesman and ambassador; and won her heart, even to the last favor. This offending the queen terribly, Raleigh was confined for several months; and, when set at liberty, forbidden the court. However, he afterwards made the most honourable reparation he could, by marrying the object of his affection; and he always lived with her in the strictest conjugal harmony. While he lay under this disgrace at court, he projected the discovery and conquest of the large, rich, and beautiful empire of Guiana in South America; and sending first an old experienced officer to take certain informations concerning it, he went thither himself in 1595, destroyed the city of San Joseph, and took the Spanish governor. Upon his return, he wrote a discourse of his discoveries in Guiana, which was printed in 1596, 4to. and afterwards inserted in the third volume of Hakluyt's voyages. The same year, he was appointed one of the chief commanders in the expedition to Cadiz; and was afterwards rear-admiral in the island voyage. He had a great share in defeating the treasonable designs of the earl of Essex, with whom he had long been at variance; and lived in full happiness and honor during queen Elizabeth's reign: but his

sun set at her death, which happened the 24th of March 1602-3.

Upon the accession of king James, he lost his interest at court; was stripped of his preferments; and even accused, tried and condemned for high treason. Various causes have been assigned for this strange reverse of fortune. In the first place, it has been observed, that the earl of Essex infused prejudices against him into king James; and after the earl's death, there were circumstances implying, that secretary Cecil did the like. For though Cecil and Raleigh joined against Essex, yet when he was overthrown, they divided. Thus, when king James came to England, sir Walter presented to him a memorial, wherein he reflected upon Cecil in the affair of Essex; and vindicating himself, threw the whole blame upon the other. He farther laid open, at the end of it, the conduct of Cecil concerning Mary queen of Scots, his majesty's mother; and charged the death of that unfortunate princess on him: which however had no effect upon the king, and only irritated Cecil the more against Raleigh. But what seems alone sufficient to have incensed the king against Raleigh, was, his joining with that party of Englishmen, who, in regard to the inveterate feuds between England and Scotland, desired the king might be obliged to articles, in relation to his own countrymen. However, we are told, that the king received him for some weeks with great kindness; but it could only be for some weeks: for on the 6th of July 1603, he was examined before the lords of the council at Westminster, and returned thence a private prisoner to his own house. He was indicted at Staines the 21st of September, and not long after committed to the Tower of London; whence he was carried to Winchester, tried there the 17th of November, and condemned to die. That there was something of a treasonable conspiracy against the king, was generally believed; yet it never was proved that he was engaged in it: and perhaps the best means to clear him may be the very trial, upon which he was condemned; wherein the barbarous partiality and foul language of the attorney-general Coke broke out so glaringly, that he was exposed for it, even upon the public theatre. After this, Raleigh was kept near a month at Winchester, in daily expectation

expectation of death ; and that he expected nothing less, is plain from a letter he wrote to his wife, which is printed among his works.

Being reprieved, he was committed prisoner to the Tower of London, where he lay a great number of years ; his lady living with him, and bringing him another son, named Carew, within the year. His estate was at first restored to him, but taken again, and given to the king's minion Robert Car, afterwards earl of Somerset. Raleigh found a great friend in Henry, the king's eldest son, who labored to procure him his estate, and had nearly effected it ; but that hopeful and discerning prince dying in 1612, all his views were at an end. The prince is reported to have said, that "no king but his father would keep such a bird in a cage." During his confinement, he devoted the greatest part of his time to reading and writing ; and indeed the productions of his pen at this time are so many and so weighty, that one is apter to look on him as a collegian, than a captive ; as a student in a library, than a prisoner in the Tower. His writings have been divided into poetical, epistolary, military, maritimal, geographical, political, philosophical and historical. But how elaborately soever many of these pieces are allowed by others to be written, he looked on them only as little excursions or sallies from his grand work, "The history of the world ;" the first volume of which was published in April 1614, folio, and deduces things to the end of the Macedonian empire. As to the story of the second volume of this history, which, it is said, he burned, because the first had sold so slowly, that it had ruined his bookseller, it is scarcely worth notice ; since it does not appear true, that the first part did sell so slowly, there being a second edition of it printed by that very bookseller, within three years after the first. Besides, sir Walter himself has told us, that, though he intended and had hewn out a second and third volume, yet he was persuaded to lay them aside by the death of prince Henry, to whom they were directed : and if we should allow his mind might change, yet the course of his life afterwards left no room for any such performance. The merit of this work is too well known, to need any enlarging upon here : and therefore let the judgment of a polite writer upon it serve.

Preface to
his first
part.

Felton's
Dissertation
on the Clas-
sics, p. 216.
1730.

for, what it really is, the judgment of mankind in general.
 “ Sir Walter Raleigh’s History of the World is a work of
 “ so vast a compass, such endless variety, that no genius,
 “ but one adventurous as his own, durst have undertaken
 “ that great design. I do not apprehend, says he, any great
 “ difficulty in collecting, and common-placing an universal
 “ history from the whole body of historians; that is nothing
 “ but mechanic labor: but to digest the several authors in
 “ his mind, to take in all their majesty, strength and beauty,
 “ to raise the spirit of meaner historians, and to equal all the
 “ excellencies of the best, is sir Walter’s peculiar praise. His
 “ style is the most perfect, the happiest, and most beautiful
 “ of the age he wrote in, majestic, clear and manly; and
 “ he appears every where so superior, rather than unequal,
 “ to his subject, that the spirit of Rome and Athens seems
 “ to be breathed into his work.—To conclude, his admirable
 “ performance in such a prodigious undertaking sheweth,
 “ that had he attempted the history of his own country or
 “ his own times, he would have equalled even Livy and
 “ Thucydides: and the annals of queen Elizabeth by his pen
 “ had been the brightest glory of her reign, and would have
 “ transmitted his history as the standard of our language even
 “ to the present age.”

Some have fancied, that the merit of this work procured
 his releasement from the Tower; but there seems little founda-
 tion for that opinion, since king James is known to have
 expressed some dislike to it. But whatever procured it, as
 no doubt it was his money that did, the mine-adventure to
 Guiana was made use of to the king; and we find him ac-
 tually abroad the 25th of March 1616. In August, he re-
 ceived a commission from the king to go and explore the
 golden mines at Guiana; but did not set off from Plymouth
 till July 1617. In the mean time his design, being betray-
 ed to the Spaniards, was defeated; and his eldest son Walter
 being killed by the Spaniards at St. Thome, the town was
 burnt by captain Keymis, who, being reproached by sir Wal-
 ter for his ill conduct in this affair, killed himself. Upon
 this, the Spanish ambassador Gundamor, making heavy com-
 plaints to the king, a proclamation was published immediately
 against Raleigh and his proceedings, and threatening punish-
 ment

ment in an exemplary manner. Raleigh landed at Plymouth in July 1618; and, though he heard the court was exasperated by the Spanish ambassador, firmly resolved to go to London. He was arrested on his journey thither; and finding as he approached, that no apology could save him, repented of not having made his escape, while he had it in his power. He attempted it, after he was confined in the Tower, but was seized in a boat upon the Thames. It was found however, that his life could not be touched for any thing which had been done at Guiana: therefore a privy seal was sent to the judges, forthwith to order execution, in consequence of his former attainder. This manner of proceeding was thought extra-judicial at first; but at length he was brought, October the 28th, to the King's Bench bar at Westminster, and there asked, if he could say any thing, why execution should not be awarded! To this he said, that "he hoped the judgment he received to die so long since could not now be strained to take away his life; since, by his majesty's commission for his late voyage, it was implied to be restored, in giving him power as marshal upon the life and death of others:" and of this he had been assured by sir Francis Bacon, then lord keeper, when he expressed some solicitude for a pardon in form, before he set sail for Guiana. This notwithstanding, sentence of death was passed upon him, and he was beheaded the next day in Old Palace yard, when he suffered his fate with great magnanimity. His body was interred in St. Margaret's Westminster; but his head was preserved by his family many years. The putting this great and uncommon man to death thus injuriously, to please the Spaniards, gave the highest offence then; and has been mentioned with general indignation ever since. Bishop Burnet, speaking of certain errors in James I's reign, proceeds thus: "besides these public actings, king James suffered much, in the opinion of all people, by his strange way of using one of the greatest men of that age, sir Walter Raleigh; against whom the proceedings at first were censured, but the last part of them was thought both barbarous and illegal." And a little farther: "the first condemnation of him was very black; but the executing him after so many years, and after an employment that had

Hist. of his
own time,
p. 16. 1724

“ been given him, was counted a barbarous sacrificing him
“ to the Spaniards.”

Sir Walter was tall, to the height of six feet, well shaped, and not too slender; his hair of a dark colour, and full; and the features and form of his face such, as they appear before the last edition of his history in 1736. His taste in dress, both civil and military, was magnificent. Of the latter sort, his armour was so rare, that we are told part of it was for its curiosity preserved in the Tower: and his civil wardrobe was richer, his cloaths being adorned with jewels of great value. The truth is, the richness and rareness of his apparel was made matter of reproach to him; but, though he was undoubtedly pleased with the distinction, he was far from making it the end of his ambition: for how much he excelled in arms abroad, counsel at home, and letters in general, history and his own writings have made sufficiently notorious.

The best edition of his History of the World is that published by Oldys, in two vols. folio. A collection of his smaller pieces were collected and printed together in two vols. 8vo, in 1748.

RAY, or WRAY (JOHN) an eminent English natural philosopher, was the son of a blacksmith at Black-Notley, near Braintree in Essex; and was born there the 29th of November, 1628. He was bred a scholar at Braintree school; and sent from thence, in 1644, to Catherine Hall in Cambridge. Here he continued about a year and three quarters, and then removed, for some reason or other, to Trinity College: with which, says Derham, he was afterwards much pleased, because in Catherine Hall they chiefly addicted themselves to disputations, while in Trinity the politer arts and sciences were principally minded and cultivated. He took the degrees in arts, and was chosen fellow of his college; and the learned Duport, famous for his skill in Greek, who had been his tutor, used to say, that the chief of all his pupils, and to whom he esteemed none of the rest comparable, were Mr. Ray and Dr. Barrow, who were of the same standing. In 1651, he was chosen the Greek lecturer of the college; in 1653, the mathematical lecturer; in

1655,

Ray's life
by Derham,
prefixed to
“ select re-
“ mains of
“ the learn-
“ ed John
“ Ray.”
1760, 8vo.

1655, humanity reader: which three appointments shew the reputation he had acquired in that early period of his life, for his skill in languages, polite literature, and the sciences.

During his continuance in the university, he acquitted himself honourably as a tutor and preacher: for preaching and common placing, both in the college and in the university-church, were then usually performed by persons not ordained. He was not affected with the fanaticism of the times, but distinguished himself by preaching sound and sensible divinity, while the generality filled their sermons with enthusiasm and nonsense. His favorite study, and what indeed made the chief business of his life, was the universal history of nature, and the works of God: and in this he acquired great and exact skill. He published, in 1660, a "Catalogue of the Cambridge Plants," in order to promote the study of botany, which was then much neglected; and the good reception this work met with, encouraged him to proceed further in these studies and observations. He no longer contented himself with what he met with about Cambridge, but extended his pursuits throughout the greatest part of England and Wales, and part of Scotland. In these journeys of simpling, though he sometimes went alone, yet he had commonly the company of several curious gentlemen, particularly Mr. Willoughby, his pupil Mr. afterwards Sir Philip, Skippon, and Mr. Peter Courthope.

At the restoration of the king, Mr. Ray resolved upon entering into holy orders; and was ordained by Sanderson, bishop of Lincoln, the 23d of December 1660. He continued fellow of Trinity college, till the beginning of the Bartholomew act; which, requiring a subscription against the solemn league and covenant, occasioned Mr. Ray to resign his fellowship, he refusing to sign that declaration. But the reason of his refusal was not, as some have imagined, his having taken the solemn league and covenant, which he never did, but always thought it an unlawful oath; but because he could not, as he said, declare for those who had taken the oath, that no obligation lay upon them, but feared there might.

Having now left his fellowship, and visited most parts of his own country, he was minded to see what nature afforded in foreign parts; and accordingly, in April 1663, himself, with Mr. Willoughby, Mr. Skippon, and Mr. Nathaniel Bacon, went over from Dover to Calais, and from thence through divers parts of Europe: which however it is sufficient just to mention, as Mr. Ray himself, in 1673, published the "Observations" they made in that tour. Towards the latter end of their journey, Mr. Willoughby and Mr. Ray parted company; the former passing through Spain, the latter from Montpellier through France, into England: where he arrived about the beginning of March, 1665-6. He pursued his philosophical studies with his usual attention, and became so distinguished, that he was importuned to come into the royal society, and was admitted fellow thereof in November 1667. Being then solicited by dean, afterwards bishop, Wilkins, to translate his "Real Character" into Latin, he consented; and the original manuscript of that work, ready for the press, is still extant in the library of the royal society.

Vol. II. p.
682.

In the spring of 1669, Mr. Ray and Mr. Willoughby entered upon those experiments about the tapping of trees, and the ascent and descent of their sap; which are published in the philosophical transactions, and may be met with together in Mr. Lowthorp's abridgment. About this time, Mr. Ray began to draw up his observations for public use; and one of the first things he set upon was, his "Collection of English Proverbs." This book, though sent to Cambridge to be printed in 1669, yet was not published till 1672. He also prepared his "Catalogue of English Plants" for the press, which came out in 1670; his humble thoughts of this and his other book, for his nature was modest and amiable in the highest degree, may be seen in a Latin letter of his to Dr. Lister, dated August the 22d 1670. In the same letter he also takes notice of the altering his name, by leaving out the W in the beginning of it; for till the year 1670, he had always wrote his name *Wray*: but this being, he says, contrary to the way of his forefathers, he therefore reassumed the name of *Ray*. In the same letter, he mentions another thing relating to himself, which was an offer of 200 l. per annum,

"Philosophical
"letters between
"Mr. Ray
"and his
"learned
"friends,"
published in
8vo, by
Perham.

annum, to travel with three young noblemen into foreign parts: but the acceptance of this proposal not being consistent with his infirm state of body, he thought it prudent to decline it.

In 1671, Mr. Ray was afflicted with a feverish disorder, which ended in the yellow jaundice: but he was soon cured of it, as he tells us himself, by an infusion of stone-horse dung with saffron in ale. The year after, his intimate and beloved friend Mr. Willoughby died in the 37th year of his age, at Middleton Hall, his seat in Yorkshire; "to the infinite and unspeakable loss and grief, says Mr. Ray, of myself, his friends, and all good men." There having been the closest and sincerest friendship between Mr. Willoughby and Mr. Ray, who were men of similar natures and tastes, from the time of their being fellow collegians, Mr. Willoughby not only confided in Mr. Ray in his life-time, but also at his death: for he made him one of the executors of his will, and charged him with the education of his sons, Francis and Thomas, leaving him also for life 60*l*. per annum. The eldest of these young gentlemen not being four years of age, Mr. Ray, as a faithful trustee, betook himself to the instruction of them; and for their use composed his *Nomenclator Classicus*, which was published this very year 1672. Francis the eldest dying before he was of age, the younger became lord Middleton. Not many months after the death of Mr. Willoughby, Mr. Ray lost another of his best friends, bishop Wilkins; whom he visited in London the 18th of November 1672, and found near expiring, by a total suppression of urine for eight days.

As it is natural for the mind, when it is hurt in one part, to seek relief from another; so Mr. Ray, having lost some of his best friends, and being in a manner left destitute, conceived thoughts of marriage; and accordingly, in June 1673, did actually marry a gentlewoman of about twenty years of age, the daughter of Mr. Oakeley of Launton in Oxfordshire. Towards the end of this year, came forth his "Observations Topographical, Moral, &c." made in foreign countries; to which was added his *Catalogus Stirpium in exteris regionibus observatarum*: and about the same time, his "Collection of unusual or local English words,"

Philosophical Letters
to Dr. Lister,
June 28,
1671.

which he had gathered up in his travels through the counties of England. On 1674, Mr. Oldenburgh, the secretary of the royal society, renewed his correspondence with Mr. Ray, which had been some time intermitted, and sent him letters almost every month. Mr. Ray's accounts in these letters were published by Oldenburgh in the philosophical transactions. Mr. Oldenburgh had a farther view in his frequent correspondence with Mr. Ray: it was to engage him with those leading members of the royal society, who had agreed to entertain the society with a philosophical discourse at their meetings, so that the burden might not lie among too few of the members. Mr. Ray complied, and accordingly sent him a "Discourse concerning Seeds, and the Specific Differences of Plants": which, Mr. Oldenburgh tells him, was so well received by the president and fellows, that they returned him their thanks, and desired him to let them have more of the like favors from him.

Philosophical Letters,
p. 131.

This year 1674, and part of the next, Mr. Ray spent in preparing Mr. Willoughby's "Observations about Birds" for the press: which however was not published till 1678. These two gentlemen, finding the history of nature very imperfect, had agreed between themselves, before their travels beyond sea, to reduce the several tribes of things to a method, and to give accurate descriptions of the several species from a strict survey of them: and since Mr. Willoughby's genius lay chiefly to animals, therefore he undertook the birds, beasts, fishes, and insects, as Mr. Ray did the vegetables. How they discharged each their province, the world has seen in their works. Old lady Willoughby dying, and Mr. Willoughby's sons being removed from under Mr. Ray's tuition, about 1676, he thought it best to leave Middleton-Hall, and retire with his wife to some convenient place: and accordingly he removed to Sutton Cofield, about four miles from Middleton. Some time after he went into Essex to Falborne-Hall, where he continued till June 1679; and then made another remove to Black-Notley, his native place. Being settled here, and now free from interruptions, he began to resume his wonted labours, particularly in botany: and one of the first things he finished was his *Methodus Plantarum Nova*, which was published in 1682. This was preparatory

paratory to his *Historia Plantarum Generalis*, the first volume of which was published in 1686, the second in 1687, and the third some years after; to the compiling this history, many learned and ingenious men gave their helping hands; particularly Sir Hans Sloane and Dr. Tancred Robinson, two great friends of Mr. Ray. Nor was Mr. Ray less mindful of Mr. Willoughby's collections, where there were noble, though rude and indigested, materials; but spent much time and pains in reducing them in order, and fitting them for the press. He had published his "Observations upon Birds" in 1678; and in 1685, he published his "History of Fishes:" and though these works were then the completest in their kinds, yet they lost much of their perfection by the miscarriage of Mr. Willoughby's and Mr. Ray's papers in their travels. They had very accurately described all the birds, fishes, &c. which they saw, as they passed through High and Low Germany, especially those in and upon the Danube and the Rhine; but lost their accounts in their return from thence. This loss Mr. Ray laments in the philosophical letters above cited.

p. 180, 181.

Though Mr. Ray's health began to be impaired by years and study, yet he continued from time to time to give his works to the public. He published in 1688, *Fasciculus Stirpium Britannicarum*; and in 1690, *Synopsis Methodica Stirpium Britannicarum*, which was republished, with great amendments and additions, in 1696, but the last edition is that of 1724. Having thus published many books on subjects, which he took to be somewhat foreign to his profession, he at length resolved to entertain the world like a divine, as well as natural philosopher; and with this view set about his incomparable Demonstration of the Being and Attributes of God, which he calls, "The Wisdom of God manifested in the Works of the Creation." The rudiments of this work were laid in some college lectures, read in the chapel, and called common places; which having much refined and enlarged, he fitted up for a convenient volume, and published in 1691, 8vo. This work meeting with universal applause encouraged him to publish another of a like nature, whose foundation was also laid at Cambridge in some sermons, which he had preached before the university; and this

this was his "Three Physico-Theological Discourses concerning the Chaos, Deluge, and Dissolution of the world," 1692, 8vo. Both these works have been often reprinted with large additions.

Soon after these theological pieces came out, his *Synopsis Methodica Animalium Quadrupedum* was ready for the press, and published in June 1693: and having dispatched that, he set about and finished a *Synopsis of Birds and Fishes*. This getting into the booksellers hands, lay suppressed for many years, and was thought to have been destroyed and lost; but after Mr. Ray's death, it was published by Mr. Derham in 1713. He made a catalogue of Grecian, Syrian, Egyptian, and Cretan plants, which was printed with Rauwolf's travels in 1693; and the year after, published his *Sylloge Stirpium Europæarum extra Britanniam*. He had afterwards some little contests with Rivinus and Tournefort, concerning the method of plants, which occasioned him to review and amend his own method; and to draw it up in a completer form, than he had used in his *Methodus Plantarum*, published in 1682, or in his *Historia Plantarum*. Mr. Ray began now to be grievously afflicted with a continual diarrhœa, and with very painful ulcers in his legs, which eat deep into the flesh, and kept him waking whole nights: by which means he was so disabled, that, as he tells Dr. Tancored Robinson, in a letter dated September the 30th 1698, he could not so much as walk into the neighbouring fields. He lived however some years with these infirmities; for his death did not happen till January 1704-5. He died the 17th of that month at Black-Notley, in a house of his own building.

Philosophical Letters.

He was an honest and good man, and had a zeal for the promoting of virtue and piety among others; as appeared, not only from his exemplary life and conversation, but also from a tract of practical divinity, intitled, "A Persuasive to an Holy Life," which he published in the year 1700. He was a man of excellent parts, and had a singular vivacity in his stile, whether he wrote in Latin or English, which were equally easy to him. This he retained, notwithstanding his great age and infirmities, to the day of his death; of which he gave good proof in some of his letters, written manifestly with

with a dying hand. One of these, and indeed the last, is the following to Sir Hans Sloane, Bart.

“ D E A R S I R,

“ T H E best of friends : these are to take a final leave of you as to this world. I look upon myself as a dying man. God requite your kindness expressed any ways towards me an hundred fold : bless you with a confluence of all good things in this world, and eternal life and happiness hereafter. Grant us an happy meeting in heaven.

I am, SIR,

Black-Notley,

Eternally yours,

Jan. 1. 1704.

J O H N R A Y.

“ P. S. When you happen to write to my singular friend Dr. Hotton, I pray tell him I received his most obliging and affectionate letter, for which I return thanks ; and acquaint him, that I was not able to answer it, or ——”

R. E. A. L. (CESAR VICHARD de St.) a polite writer in French, was the son of a counsellor to the senate of Chamberri in Savoy, where he was born ; but it is not mentioned in what year. He came very young to France ; and was sometime a disciple of M. de Varillas ; and he afterwards distinguished himself at Paris by several ingenious productions. In 1675, he returned to Chamberri, and went from thence to England with the dukes of Mazarine ; but soon after came back to Paris, where he lived a long time, without title or dignity, intent upon literary pursuits. He returned a second time to Chamberri in 1692, and died there the same year, pretty old, but not in the best circumstances. He was a man of great parts and penetration, a lover of the sciences, and particularly fond of history : which he wished to have studied in a very different manner, from what it usually is ; not as a bare recital of facts and speeches, but as a picture of human nature under its various modes of wisdom, folly, knavery, and madness. He wrote a piece with this view, *de l'usage de l'Histoire*, Paris 1672; in 12mo ; which is full of sensible and judicious reflections. In 1674, he

Niceron,
Tom. II.
and eloge at
the head of
his works.

Siecle de
Louis XIV.
ch. 29.

he published, *Conjuration des Espagnols contre le Republique de Venice* en 1618. 12mo. "We have had historians," says Voltaire, but not a Livy. The stile of the *Conspiracy of Venice* is comparable to that of Salust: it is evident the "abbe de St. Real had him in his eye, and perhaps he has surpassed him." He lost as much reputation by his *La Vie de Jesus Christ*, published four years after, as he had gained by his *Conspiracy of Venice*. He wrote many other things; some to illustrate the Roman history, which he had made his particular study; some upon subjects of philosophy, politics, and morals; and notes upon the two first books of Tully's letters to Atticus, of which he made a French translation.

A neat edition of his works was published at the Hague 1722, in five volumes 12mo, without the letters to Atticus; which however were printed in the edition of Paris 1745, in three volumes 4to, and six 12mo.

REAUMUR (RENE-ANTOINE FERCHAULT fleur de) a French philosopher, was born of a good family in 1683 at Rochelle, where he was grounded in letters. Then he was sent to Poitiers for philosophy; and, in 1699, went to Bourges to study the law. In the mean time, he had early discovered a turn for mathematics and physics; and he now went to Paris, to cultivate these sciences. So early as 1708, he was judged worthy to be a member of the academy of sciences; and he soon justified the choice, that was then made of him by that society. He made innumerable observations, and wrote a great number of pieces, upon the various branches of natural philosophy. His history of insects, in six volumes 4to, at Paris, is his capital work. Another edition was printed in Holland in twelve vols. 12mo. He died in 1757, not of age, although he was old, but of the consequences of a fall. He is an exact and clear writer; and there is an elegance in his stile and manner, which is not always to be found among those, who have made only the sciences their study. He is represented also as a man of an amiable composition, and with qualities to make him beloved as well as admired. He left a great variety of papers and natural curiosities to the academy of sciences.

R E D I (**FRANCIS**) an Italian physician and very polite scholar, was descended from a noble family, and born at Arezzo in Tuscany, the 18th of February 1626. His first studies were made at Florence, from whence he removed to Pisa, and there was admitted doctor in philosophy and medicine. His ingenuity and skill in these and other sciences acquired him a great reputation; and Ferdinand II, duke of Tuscany, chose him his first physician. His constant employ did not hinder him from cultivating the Belles Lettres: he devoted much of his time to the study of the Italian tongue, and contributed not a little towards compiling the dictionary of La Crusca. Mr. Menage, in his *Origines de la Langue Italienne*, acknowledges himself obliged to him for many particulars. Redi was a lover of learned men, and ready to serve them in any way he could. He was a member of several academies in Italy; of la Crusca at Florence; of the Gelati at Bologna, and of the Arcadiens at Rome. He was subject to the falling sickness in his latter years; yet neither abandoned books, nor his business. He wrote upon vipers, and upon the generation of insects; and he composed a good deal of poetry, some of which he published himself, and some was published after his death by order of the great duke, his master. All his writings are in Italian; and his language is so fine and pure, that the authors of the dictionary of la Crusca have often cited it as a standard of perfection. He died the first of March 1697. His works, most of them, are translated into French and into Latin.

Niceron,
Tom. III.

REGIOMONTANUS, an illustrious astronomer, whose real name was Joannes Mullerus, was born at Konigberg in Franconia, anno 1436. He was taught his grammar at home, and at twelve years of age sent to Leipzig; where he took a violent turn to astronomy, and wisely applied himself to arithmetic and geometry, as necessary to comprehend it rightly. But there was then nobody at Leipzig, who could lead him into the depths of this science; and therefore, at fifteen, he removed to Vienna, to study under the famous Purbachius, who was the professor there, and read

Regiomontani
vita a Gassendo.

read lectures with the highest reputation. Greater friendship and affection could not subsist, than between Regiomontanus and Purbachius; and therefore it is no wonder, that the former should make all conceivable progress under the latter. About that time cardinal Bessarion came to Vienna, to negotiate some affairs for the pope; who, being a lover of astronomy, had begun to make a Latin version of Ptolemy's *Almagest*: but, not having time to go on with it, desired Purbachius to continue the work, and for that purpose to return with him into Italy, in order to make himself master of the Greek tongue, which at present he knew nothing of. Purbachius consented to the cardinal's proposals, provided Regiomontanus might accompany him, and share the task; and all things were agreed on, when Purbachius died in 1461. The scholar of course succeeded the master to the destined office, as well as in his professorship, and attended the cardinal the same year to Rome; where the first thing he did was to learn the Greek language, though in the mean time he did not neglect to make astronomical observations, and to compose various works in that science. The cardinal going to Greece soon after, Regiomontanus went to Ferrara, where he continued the study of the Greek language under Theodore Gaza; who explained to him the text of Ptolemy, with the commentaries of Theon: till at length he became so perfect in it, that he could compose verses, and read like a critic, in it. In 1463, he went to Padua, where he became a member of the university; and, at the request of the students, explained Alfraganus, an Arabian philosopher. In 1464, he removed to Venice, to attend his patron Bessarion; and, the same year, returned with him to Rome, where he waged war with Georgius Trapezuntius, whom he had terribly offended, by animadverting on some passages in his translation of Theon's commentary. Not long after, being weary of rambling about, and having procured a great number of manuscripts, which was one main object of his travels, he returned to Vienna, and performed for some time the offices of his professorship. Afterwards, he went to Buda, at the invitation of Matthias Corvinus, the king of Hungary, who was a lover of letters and sciences, and founded a rich and noble library there:

there: but, on account of the wars, came and settled at Nuremberg in 1471. He spent his time here, in constructing instruments, in making observations, and publishing books, some his own, some other people's: he published here the five books of Manilius's *Astronomicon*. In 1474, pope Sixtus IV. conceived a design of reforming the calendar; and sent for Regiomontanus to Rome, as the properest and ablest person to accomplish his purpose. Regiomontanus was very unwilling to interrupt the studies, he was engaged in at Nuremberg; but receiving great promises from the pope, who also for the present named him archbishop of Ratisbon, he consented at length to go. He arrived at Rome in 1475, and died there the year after; not without a suspicion of being poisoned by the sons of Trapezuntius, who carried on the enmity begun by their father: but Paul Jovius relates, that he died of the plague.

He did great service to astronomy, as well as his master Purbachius. The latter was born at Peurbach, a town upon the confines of Austria and Bavaria, in 1423; and educated at Vienna. Afterwards he visited the most celebrated universities in Germany, France, and Italy; and found a friend and patron in cardinal Cusa at Rome. Returning to Vienna, he was made mathematical professor; in which office he continued till his death, in 1461. He composed a great number of pieces, upon mathematical and astronomical subjects. His life is written by Gaffendus.

REGIS (PETER SYLVAIN) a French philosopher, and great propagator of cartesianism, was born in Agenois 1632. He cultivated the languages and philosophy under the jesuits at Cahors, and afterwards divinity in the university of that town, being designed for the church. He made so uncommon a progress, that at the end of four years he was offered a doctor's degree without the usual charges; but he did not think it became him to accept of it, till he had studied also in the Sorbonne at Paris. He went thither, but was soon disgusted with theology; and as the philosophy of Des Cartes began at that time to make a noise through the lectures of Rohault, conceived a taste for it, and gave himself up intirely to it. He frequented these lectures; and becoming an adept, went

Niceron,
tom. VI.

went to Toulouse in 1665, and read lectures in it himself. Having fine parts, a clear and fluent manner, and a happy way of making himself understood, he drew all sorts of people; the magistrates, the learned, the ecclesiastics, and the very women, who now all affected to abjure the ancient philosophy. In 1680, he returned to Paris; where the concourse about him was such, that the sticklers for peripateticism began to be alarmed. They applied to the archbishop of Paris, who thought it expedient, in the name of the king, to put a stop to the lectures; which accordingly were discontinued for several months. The whole life of Regis was spent in propagating the new philosophy. In 1690, he published a formal system of it, containing logic, metaphysics, physics and morals, in three volumes 4to. and written in French. It was reprinted the year after at Amsterdam, with the addition of a discourse upon ancient and modern philosophy. He wrote afterwards several pieces, in defence of his system; in which he had disputes with M. Huet, Du Hamel, Malebranch and others. His works, though abounding with ingenuity and learning, have been disregarded in consequence of the great discoveries and advancement in philosophic knowledge, that has been since made. He died in 1707. He had been chosen member of the academy of sciences in 1699.

Niceron,
tom. xxi.--
Voltaire's
Siccle de
Louis XIV.
tom. II.

REGNARD (JOHN FRANCIS) one of the best French comic writers after Moliere, was born at Paris in 1647. He had scarcely finished his studies, when he was seized with a passion for travelling, and an ardent desire to see the different countries of Europe. He went to Italy first, but was unfortunate in his return from thence; for the English vessel bound for Marseilles, on which he embarked at Genoa, was taken in the sea of Provence by the Barbary Corsairs; and he was carried a slave to Algiers. Being always a lover of good eating, he knew how to make ragoûts; and by this means procuring an office in his master's kitchen, his bondage sat the more easily upon him. His amiable manners and pleasant humour made him a favorite with all about him, and not a little so with the women; for he had also the advantage of a good person. An amorous intrigue with one of these, in which matters were carried as far as they could go, involved

involved him in a terrible difficulty; for his master, coming to the knowledge of it, insisted upon his submitting to the law of the country, which obliged a christian, convicted of such a commerce, either to turn mahometan, or to suffer death by fire. Regnard did not care to do either; and luckily he was freed from the dilemma by the French consul, who having just received a large sum for his redemption, brought him off, and sent him home.

He had not been long at Paris, before he formed plans for travelling again; and accordingly, in April 1681, he set out to visit Flanders and Holland, from whence he passed to Denmark, and afterwards to Sweden. Having done some singular piece of service to the king of Sweden, this monarch, who perceived that he was travelling out of pure curiosity, told him, that Lapland contained many things well worthy of observation; and ordered his treasurer to accommodate him with whatever he wanted, if he chose to proceed thither. Regnard embarked for Stockholm, with two other gentlemen that had accompanied him from France; and went as far as Torne, a city at the bottom of the Bothnic Gulph. He went up the river Torne, whose source is not far from the northern cape; and at length penetrated to the Icy sea. Here, not being able to go farther, he and his companions engraved these four lines upon a rock:

Gallia nos genuit, vidit nos Africa, Gangem
Haustrimus, Europamque oculis lustravimus omnem;
Casibus & variis acti terraque marique,
Hic tandem stetimus, nobis ubi desuit orbis.

While he was in Lapland, his curiosity led him to enquire into the pretended magic of the country; and he was shewn some of the learned in this black art, who, not succeeding in their operations upon him, pronounced him a greater magician than themselves. After his return to Stockholm, he went to Poland, from thence to Vienna, and from Vienna to Paris, after a ramble of almost three years.

He now settled in his own country, and wrote a great many comedies. He was made a treasurer of France, and lieutenant of the waters and forests: he lived like a philoso-

pher and a voluptuary. He was born with a genius, that was lively, gay and truly comic; and his comedy of the *Gamester* is compared with those of Moliere. He dedicated the comedy, called *Menechmes*, to Boileau; and afterwards wrote against that poet, because he did not do him justice; but they were again thoroughly reconciled. This man, though of so gay an humour, died of chagrin in the 52d year of his age; and it is even said, that he contributed himself to shorten his days.

His works, which consist of comedies and his travels, were printed at Rouen 1731, in five volumes, 12mo; but there are many dramatic performances and pieces of poetry of his, besides what that collection contains.

Baillet, Ju-
gemens, &c.
Tom. V.—
Niceron,
Tom. XI.

REGNIER (MATHURIN) a satirical French poet, was the son of a citizen of Chartres, by a sister of the abbe Desportes, a famous poet also; and was born there in 1573. He was brought up to the church, but yet very unfit for it, on account of his debaucheries; which, it seems, were so excessive, that, as we learn from himself, he had at thirty all the infirmities of old age. He was twice at Rome; in 1593, and 1601. In 1604, he obtained a canonry in the church of Chartres: he had other benefices, and also a pension of 2000 livres, which Henry IV. settled on him in 1606. He died at Rouen in 1613.

He was the first among the French, who succeeded in satire; and if Boileau has had the glory of raising that species of composition to perfection among them, it may be said of Regnier, that he laid the foundation, and was perhaps more an original writer than Boileau. He is supposed to have taken Juvenal and Persius for his model: it is certain, that he has in some places imitated Ovid, and borrowed largely from the Italians. He is very ingenious, and has a fine manner of exposing vices. In the mean time some of that impurity, which ran through his life, has crept also into his writings; for he is frequently very obscene. Seventeen of his satires with other poems were printed at Rouen in 1614. There is a neat Elzevir edition of his works at Leyden, 1652, in 12mo; but the most magnificent is that of London 1729, in 4to, with short notes by M. Broffette.

REGNIER de MARETS, (SERAPHIN) a French writer, was born at Paris in 1632; and, at fifteen years of age, distinguished himself by translating the *Batrachomyomachia* into burlesque verse. At thirty, he went to Rome as secretary to an embassy. An Italian ode of his making procured him a place in the academy de la Crusca at Florence, in 1667; and, in 1670, he was elected a member of the French academy. In 1684, he was made perpetual secretary, after the death of Mezeray; and it was he, who drew up all those papers, in the name of the academy, against Furetiere. In 1668, the king gave him the priory of Grammont, which determined him to the ecclesiastical function: and, in 1675, he had an abbey. His works are, an Italian translation of Anacreon's odes, which he dedicated to the academy de la Crusca in 1692; a French grammar; and two volumes of poems, in French, Latin, Italian, and Spanish. He translated into French Tully de Divinatione, & de Finibus; and Rodrigue's Treatise of Christian perfection, from the Spanish. He died in 1713, aged 82 years. "He has done great service to language, says Mr Voltaire, and is the author of some poetry in French and Italian. He contrived to make one of his Italian pieces pass for Petrarch's: but he could not have made his French verses pass for those of any great French poet."

Siecle de
Louis XIV.
Tom. II.

REINESIUS (THOMAS) a very learned and philosophic German, was born at Gotha, a city of Thuringia, in 1587. He was a physician; but applied himself to polite literature, in which he chiefly excelled. After practising physic in other places, he settled at Altemburg; where he resided several years, and was made a burgomaster. At last, having been raised to be counsellor to the elector of Saxony, he went and lived at Leipsic; where he also died in 1667. One of his letters relates many circumstances of his life, and shews him to have been a man of sorrow; though, as will appear afterwards, he was more than ordinarily upon his guard, that he might not be involved in the troubles of the world. "What trials have I not undergone, says he, what difficulties have I not met with, during these ten years at

Bayle dict.
in voce.

Epist. ad
Hoffman-
num & Ru-
pertum, p. 76

" Altemburg? not to mention Hoff and Gera, where I
 " suffered very much. After the melancholy accident of
 " having my house plundered, I lost in less than half a year
 " three delightful boys, with a most engaging and incompa-
 " rable wife. The only thing now left me is a mind, which,
 " relying intirely upon God, cannot be overcome; with a
 " little reputation; and as much wealth, as is sufficient for a
 " frugal person. I chose for my motto, *Plainly, but Freely.*
 " Thrice, since my being physician here, has this city been
 " afflicted with the plague. My second wife has involved
 " me in more inconveniencies, than I could have expected;
 " and encumbered me with many petty domestic cares, I
 " always wish to be free from: and, what is the most grievous
 " circumstance of all, she is barren; than which nothing
 " more calamitous could have happened to a man, who be-
 " fore had lost all his children, and was become entirely
 " destitute."

He wrote a piece or two upon subjects of his own profes-
 sion; but the greatest part of his works relate to philology
 and criticism, among which are *Variarum Lectionum libri*
tres, in 4to. He was not one of those philologers or cri-
 tics, whose only talent is memory, but of those, who go
 beyond what they read, and know more than their books
 teach them; whose penetration enables them to draw many
 consequences, and suggests conjectures, which lead them to
 the discovery of hidden treasures; who dart a light into the
 gloomy places of literature, and extend the limits of ancient
 knowledge. He knew the secret of living happily, that is,
 as happily as the constitution and temperance of a man's
 body will permit him; yet could not escape a pretty good
 share of human misery. He avoided disagreeable connexions
 as much as possible; and, as we learn from his first letter to
 Hoffman, refused professorships, which had often been of-
 fered him, for fear of meeting with insupportable colleagues.

Epist. p. 2.

That professor had informed him, that, during thirty years,
 he had been exposed to the noise and slanders of those who
 envied him, and that he had been attacked with great vio-
 lence: to whom Reinesius replied, that he also was perse-
 cuted by certain jealous wrong-headed people; that there
 was little true friendship left in the world, and little justice

and

and order among the learned ; and that, to avoid the storm, he had concealed himself the greatest part of his life. “ Having been frequently invited to accept of academical professorships, adds he, I refused them. I believed, that it would not be possible for me to bear with the ill-humours of certain persons, with whom I should have been obliged to associate, and I chose rather to live here at Altemburgh, though I had not a very easy life.”

We find by Reinesius’s printed letters, that he was consulted as an oracle ; that he answered very learnedly, whatever questions were brought to him ; that he was extremely skilled in the families of ancient Rome, and in the study of inscriptions. A very fine elogium is given of his merit, as well as of his learned and political works, by Grævius, in the dedication of the second edition of Casaubon’s epistles, dated Amsterdam the 31st of August, 1655. He partook of the liberality, which Lewis XIV shewed to the most celebrated scholars of Europe, and received with the present a very obliging letter from Mr. Colbert ; which favour he returned, by dedicating to him his observations on the fragment of Petronius, in 1666. The religion of Reinesius was suspected to be of the philosophical kind.

RELAND (HADRIAN) an eminent orientalist and very learned man, was born at Ryp, a village in North-Holland, the 17th of July 1676. His father was minister of that village, but afterwards removed to Alkmaar, and then to Amsterdam. In this last city young Reland was educated with infinite care ; and at eleven years of age, having passed through the usual courses at school, was placed in the college under Surenhusius. During three years of study under this professor, he made a vast progress in the Hebrew, Syriac, Chaldee, and Arabic languages ; and at his leisure hours applied himself to poetry, in which he succeeded very well. At fourteen, he was sent to Utrecht ; where he studied under Grævius and Leusden, perfected himself in the Latin and Oriental tongues, and applied himself also to philosophy, in which he took the degree of doctor. At seventeen, he entered upon divinity under the direction of Herman Witfius and others ; but did not abandon the

Niceron, &c.
Tom. I.—
J. Serrurier,
Oratio Fun-
nebris in
obitum Re-
landi. Tra-
jecti. 1718,
in 4to.

oriental languages, which were always his favourite study. After he had resided six years at Utrecht, his father sent him to Leyden, to continue his theological studies under Frederic Spanheim and others; where he soon received the offer of a professorship at Linden, either in philosophy or the oriental languages. He would have accepted it, though but just two and twenty years of age; but his father's ill state of health would not allow him to remove so far from Amsterdam. In 1699, he was elected professor of philosophy at Harderwick, but did not continue there long; for king William having recommended him to the magistrates of Utrecht, he was offered in 1701 the professorship of oriental languages and ecclesiastical antiquities, which he readily accepted. In 1703, he married a wife, by whom he had three children. In 1713, a society for the advancement of christian knowledge was established in England, as was that for the propagation of the gospel in foreign parts the year after: of both which Reland became a member. He died of the small-pox at Utrecht, the 5th of February 1718, in his 42d year. He was a man of an excellent disposition, and of great humanity and modesty. He had a correspondence with the most eminent scholars of his time.

He wrote and published a great number of works, in order to promote and illustrate sacred and oriental learning; the chief of which are these. *De Religione Mohammedica, libri duo*, 1705, 12mo. The first book contains a short account of the faith of the Mahometans, in an Arabic manuscript with a Latin translation; the second vindicates them from doctrines and imputations, falsely charged upon them. A second edition with great additions was printed in 1717, 12mo.—*Dissertationum Miscellanearum Partes Tres*. 1706, 1707, 1708, in three volumes, 12mo. There are thirteen dissertations upon the following curious subjects: *de situ Paradisi Terrestris*; *de Mari Rubro*; *de Monte Garizim*; *de Ophir*; *de Diis Cabiris*; *de Veteri Lingua Indica*; *de Samaritanis*; *de Reliquiis veteris linguæ Persicæ*; *de Persicis vocabulis Talmudis*; *de jure Militari Mohammedanorum contra Christianos bellum gerentium*; *de linguis Insularum quarundam orientalium*; *de linguis Americanis*; *de Gemmis Arabicis*. His next work was, *Antiquitates Sacre Veterum*

Veterum Hebræorum, 1708, in 12mo; but the best edition is that of 1717, 12mo, there being many editions. Then he published, *Dissertationes Quinque de Nummis veterum Hebræorum*, qui ab inscriptarum literarum forma Samaritani appellantur. Accedit dissertatio de marmoribus Arabicis Puteolanis 1709, 12mo. But his greatest work was, *Palæstina ex monumentis veteribus illustrata, & chartis Geographicis accuratioribus adornata Traject.* 1714, in two volumes, 4to. This edition is superior in all respects to that of Nuremberg 1716, in 4to. *De Spoliis Templis Hierosolymitani in arcu Titiano Romæ conspicuis liber, cum figuris*, 1716, in 12mo.

Reland published many smaller things of his own, among which were Latin poems and orations; and was also concerned, as an editor of books written by others. His works are all in Latin, and neatly printed.

REMBRANDT van REIN, a Flemish painter of great eminence, was the son of a miller, and born near Leyden in 1606. He is one of those, who owed all the skill in his profession to the strength of his own genius; for the advantages of education were few or none to him. His turn lay powerfully towards painting, insomuch that he seems to have been incapable of learning any thing else; and it is said, that he could scarcely read. We must not therefore expect to find correctness of design, or a gusto of the antique, in the works of this painter. He had old pieces of armour, old instruments, old head-dresses, and abundance of old stuff of various sorts, hanging up in his work-shop, which he said were his antiques. His sole aim was to imitate living nature, such as it appeared to him; and the living nature, which he had continually before his eyes, being of the heavy kind, it is no wonder, that he should imbibe, as he did, the bad taste of his country. Nevertheless, he formed a manner intirely new and peculiar to himself; and drew abundance of portraits with wonderful strength, sweetness, and resemblance. Even in his etching, which was dark, and as particular as his style in painting, every individual stroke did its part, and expressed the very flesh, as well as the spirit, of the persons it represented. The union and har-

mony in all his compositions are such, as are rarely to be found in other masters. He understood the *Claro Oscuro* in the highest degree : his local colours are a help to each other, and appear best by comparison ; and his carnations are as true, as fresh, and as perfect as Titian's.

There was a great singularity in the behaviour of this painter, as in his taste and manner of painting : and he was an humourist of the first order, though a man of sense and a fine genius. He affected an old-fashioned slovenly dress, and loved mean and pitiful company, though he had got substance enough to keep the best. Some of his friends telling him of it, he answered, " When I have a mind to unbend " and refresh my mind, I seek not honour so much as liberty : " and this humour he indulged, till, as it usually happens, he reduced his fortunes to a level with the poorest of his companions. He died in 1668 ; " for nothing more to " be admired," says a certain writer, " than for his having heaped up a noble treasure of Italian prints and drawings, and making no better use of them."

Graham's
short account of
painters,
subjoined to
Fresnoy's art
of painting,
p. 372.
Lond. 1716.

RENAUDOT (EUSEBIUS) a French writer, very learned in oriental history and languages, was born at Paris in 1646 ; and, being taught classical literature by the jesuits, and philosophy in the college of Harcourt, afterwards entered into the congregation of the oratory, where he did not continue long. His father being first physician to the dauphin, he was early introduced to scenes, where his parts, his learning, and his politeness made him admired. His reputation was afterwards advanced and established by several learned works, which he published. In 1700, he attended cardinal de Noailles to Rome ; and received great honours, together with the priory of Frossay in Brittany, from pope Clement V. Returning by Florence, he was honoured in the same manner by the great duke ; and was also made a member of the academy de la Crusca. On his return to France, he devoted himself intirely to letters, and composed a great number of learned dissertations, which are printed in the memoirs of the academy of inscriptions ; of which he was a member, as well as of the French academy. He died

in 1720, with high sentiments of devotion. Mr. Voltaire, says, that "he may be reproached with having prevented Bayle's dictionary from being printed in France."

Siecle de
Louis XIV.
tom. II.

He was the grandson of Theophrastus Renaudot, a physician, and a man learned in many respects; and who distinguished himself by being the first author of gazettes in France in the year 1631, and by some literary productions. Theophrastus was born at Loudun in 1583, and died at Paris, where he had spent the greatest part of his life, in 1653.

RETZ (CARDINAL DE) See GONDI.

REUCHLIN (JOHN) a learned German, who contributed much to the restoration of letters in Europe, was born at Pforzheim in 1450. His parents, perceiving in him good parts and a turn to books, were easily persuaded to give him a liberal education; at a time when learning and the sciences, by being so rarely met with, were so much esteemed and honoured. He went to Paris, then the seat of literature in these western parts, with the bishop of Utrecht; where he studied grammar under Joannes a Lapide, rhetoric under Gaguinus, Greek under Tiphernas, and Hebrew under Wesselus. Being returned to his own country, he took the degree of doctor in philosophy at Basil, where he lived four years; then went to Orleans to study the law, and was admitted doctor in 1479. He taught the Greek language at Orleans, as he had done at Basil; and composed and printed a grammar, a lexicon, some vocabularies, and other works of a like nature, to facilitate the study of that language. He gained prodigious reputation by this; for the knowledge of the two languages was at that time so rare an accomplishment, that it was actually made a title of honour. This appears from the following inscription of a letter: Andronicus Contoblacas, natione Græcus, utriusque linguæ peritus, Joanni Reuchlino, &c. that is, "Andronicus Contoblacas, a Greek, "skilled in both languages, to John Reuchlin," &c.

Vita a Maio.
Francos.
1687. 8vo.

After some time, Eberhard count of Wirtemberg being to make the tour of Italy, Reuchlin was pitched upon among others to attend him; chiefly because, during his residence in France, he had corrected his own German pronunciation of
the

the Latin, which appeared so rude and savage to the Italians. They were handsomely received at Florence by Laurence de Medicis, the father of Leo X. and became acquainted with many learned men there, as Chalcondylas, Ficinus, Politian, Picus earl of Mirandula, &c. They proceeded to Rome, where Hernolaus Barbarus prevailed with Reuchlin to change his name to Capnio, which signifies the same in Greek, as Reuchlin does in German; that is, smoak. Count Eberhard entertained so great an esteem for Capnio, so he was afterwards called, that, upon his return to Germany, he made him his ambassador to the emperor Frederic III. at whose court he came to be so much considered, that the emperor conferred many honors upon him, and made him many presents. He gave him, in particular, an ancient Hebrew manuscript bible, very neatly written, with the text and paraphrase of Onkelos, and the notes of Masorets. Frederic died in 1493; and Capnio returned to count Eberhard, who died also about three months after the emperor: when, an usurpation succeeding, Capnio was banished. He retired to Wormes, and wrote books: but the elector palatine, having a cause to defend at Rome some time after, selected him as the fittest and ablest man for his purpose; and accordingly, in 1498, Capnio made an oration before the pope and cardinals, concerning the rights of the German princes, and the privileges of the German churches. He staid more than a year at Rome; and had so much leisure, as to perfect himself in the Hebrew tongue under Abdias a Jew, and also in the Greek, under the famous Argyropylus. He was vexed in his old age by an unhappy difference with the divines of Cologne, occasioned by a Jew named Pfefferkorn; who, though an impostor detected, contrived to be supported by these noodles in a dispute with Capnio, while all the learned were of his side. His enemies would have embroiled him in Luther's cause; but he continued always catholic, and gave them no advantage.

He died in 1522, after having done as much as any man of his age to promote literature, both by teaching the Latin, Greek, and Hebrew languages, and by writing books. He may be considered as the first man, who introduced the study of the Hebrew among modern christians. He is supposed to have

have been the chief, if not sole, author of the celebrated work, intitled, *Epistole Obscurorum Virorum*.

RHODOMAN (LAURENTIUS) a learned German, was born in 1546 at Saffowerf, belonging to the counts of Stolberg in Upper Saxony. The happy genius, which he had discovered from his most tender years, induced those counts to maintain him in the college of Ilfeld. He continued there six years; and made so great a progress in literature, that he was thought a proper man to teach in the most eminent public schools and most flourishing universities. He was especially well skilled in the Greek tongue. He composed some Greek verses, which have been admired by the best judges; but Scaliger did not like his Latin poetry. He was very successful in a Latin translation of Diodorus Siculus, which he published with the original: he translated also into Latin, the Greek poem of Cointus Smyrnaeus, or Quintus Calaber, concerning the taking of Troy; and added some corrections to it. At last, he was appointed professor of History in the university of Wittemberg, and died there in 1606. He wrote a great number of works, which it is not material to mention here: a catalogue of them may be seen, by any one who desires it, in Nicéron's *Hommes Illustres*, &c. tom. LXII.

Bayle's Dict.
in voce.

See QUINTUS.

RICAUT, or RYCAUT (Sir PAUL) an English writer, was the tenth son of Sir Peter Ricaut, and the author of some useful works. When, and where he was born, is not mentioned; nor yet where he was educated: but his education was undoubtedly a genteel one. He travelled many years, not only in Europe, but also in Asia and Africa; and performed some public services. In 1661, when the earl of Winchelsea was sent ambassador extraordinary to the Ottoman Porte, he went as his secretary; and while he continued in that station, which was eight years, he wrote, "The present State of the Ottoman Empire, in three books; containing the maxims of the Turkish Politie, their Religion, and Military Discipline." Illustrated with figures, and printed at London 1670, in folio. Ricaut asserts, in this work, that the

Collier's
Dict. and
Biograph.
Britan.

DR. HA-
LIBREIGH.

the mahometan women have no hopes of going to Heaven: but, as Mr. Bayle observes, he is mistaken, they expecting to be one day admitted there as well as the men. Afterwards, he was made consul for the English nation at Smyrna; and during his residence here, at the command of king Charles II. composed, "The present State of the Greek and Armenian churches, anno Christi, 1678." Upon his return to England, he presented it with his own hands to his majesty; and it was published in 1679, 8vo. Having acquitted himself, for the space of eleven years, to the entire satisfaction of the Turkey-Company, he obtained leave to return to England; where he lived in honor and good esteem. The earl of Clarendon, being appointed lord lieutenant of Ireland in 1685, made him his principal secretary for the provinces of Leinster and Connaught: and king James II. knighted him, constituted him one of the privy council for Ireland, and judge of the high court of admiralty, which he enjoyed till the revolution in 1688. Soon after this he was employed by king William, as his resident with the hanse-towns in Lower Saxony, namely, Hamburg, Lubeck, Bremen; where he continued for ten years, and gave the utmost satisfaction. At length, worn out with age and infirmities, he had leave in 1700 to return to England, where he died in December that year. He was fellow of the royal society, for many years before his decease; and a paper of his, upon the *Sable Mice*, or *Mures Norwegici*, is published in the Philosophical Transactions. He understood perfectly the Greek both ancient and modern, the Turkish, Latin, Italian, and French languages.

No. 25r.

He was the author of some other productions, besides those already mentioned. He wrote a continuation of Knolles's history of the Turks, from 1623 to 1677, 1680 in folio: and again, from 1679 to 1699, 1700 in folio, making together with Knolles three volumes. He continued Platina's Lives of the popes, from 1471 to his own time. He translated from the Spanish of Garcilasso de la Vega into English, "The Royal Commentaries of Peru, in two parts," folio; and there goes also under his name, "The Spanish Critick," 1681, 8vo.

R I C-

RICCIOLUS (**JOANNES BAPTISTA**) an Italian astronomer, mathematician, and philosopher, was born at Ferrara in 1598; and, at sixteen years of age, admitted into the society of the jesuits. He had very uncommon parts joined with as uncommon application; so that the progress he made in every branch of literature and science was very extraordinary. He was ordered to teach rhetoric, poetry, philosophy, and scholastic divinity, in the jesuits colleges at Parma and Bonaonia; yet applied himself in the mean time to the making observations in geography, chronology, and astronomy. This was his natural bent, and at length he obtained leave from his superiors, to quit all other employment, that he might devote himself intirely to it. He projected a large work, which was to be divided into three parts, and to contain as it were a compleat system of philosophical, mathematical, and astronomical knowledge. The first of these parts, which regards astronomy, came out at Bologna 1651, in two volumes folio, with this title: *J. B. Riccioli Almagestum Novum, Astronomiam veterem novamque complectens, observationibus aliorum & propriis, novisque theorematibus, problematibus ac tabulis promotam.* Ricciolus imitated Ptolemy in this work, by collecting and digesting into proper order, with observations, every thing ancient and modern, which related to his subject; so that Gassendus very justly called his *Almagestum novum*, *promptuarium & thesaurum ingentem Astronomiae*, "A large storehouse as it were, and treasury of Astronomy."

Weidleri
Astronomiae
Hist. cap.
xv. sect. 75.

In vita Copernici.

Ricciolus did not compleat his plan, by publishing his second and third parts: he only published some select portions of those parts; as *Geographia & Hydrographia Reformata*, 1661: *Astronomia Reformata*, 1665: *Chronologia Reformata*, 1669: all printed at Bologna in folio. He died in 1671, aged 73.

RICHARDSON (**SAMUEL**) a very celebrated English writer, was born in the year of the revolution, 1688; and bred to the business of a printer, which he exercised all his life with distinguished eminence. Though he understood no language but his own, yet he raised himself to a considerable

able degree of merit, and acquired a still more considerable portion of fame, as an author in the romance-way. His *Pamela*, *Clarissa*, and *Sir Charles Grandison*, have been universally read; and they shew a wonderful power over the passions, in which his strength chiefly lay. His purpose was to promote virtue and moral perfection: and hence, like many other writers, who have been animated with this noble zeal, he was led to describe human nature, rather as he wished her to be, than as she really is; not as she appears in her present depraved state, but as she would appear reformed and purified: and we may venture to say, that whoever shall form their judgment of the human kind from Mr. Richardson, and affix to it all those effeminate and fantastic ideas of *sensibility*, *delicacy*, and *refinement*, which his descriptions are too apt to suggest, will find themselves little qualified for commerce with the world. The truth is, this ingenious writer, with a view of exalting the nature of man, has adopted Shaftesbury's system of it, as the foundation of his works: while others have adopted that of Hobbes, with a view of degrading it. But have either of them philosophised rightly? is human nature either so good as Shaftesbury, or so bad as Hobbes, hath described it? perhaps not. Perhaps it is more of the mixed kind; hath in it much of good and much of evil, which prevail in different persons according to the temperament and constitution of each: and this being in reality the case, it should seem that they, who, like Fielding, have represented it thus, have represented it the most truly, and the most like itself.

A stroke of the palsy carried Mr. Richardson off, after a few days illness, upon the 4th of July, 1761. He was a man of fine parts, and a lover of virtue: which, for aught we have ever heard to the contrary, he shewed in his life and conversation, as well as in his writings. Besides the works above-mentioned, he is the author of an *Æsop's Fables*, a *Tour thro' Britain*, 4 vol. and a volume of *Familiar Letters upon Business and other Subjects*. He is said to have delighted in letter-writing from his childhood; and therefore was the more easily led to throw his romances into that form: which, if it enlivens the history in some respects, yet lengthens it with uninteresting prate, and formalities that mean nothing; and
on

on that account is sometimes found a little tedious and fatiguing.

After all, it is to be feared, that the writings of this ingenious person have not always had the good effects he intended; but on the contrary, instead of improving a natural, have made many an artificial character: have helped to fashion many a pretty gentleman, who all *sentimental, delicate, and refined*, has affected to despise his fellow-creatures, as a tribe of low, gross, uncivilised animals, and of a species plainly different, when compared with the finished and transcendent superiority of himself.

RICHÉLET (CÆSAR PETER) a French writer, famous for being the first, who published a dictionary almost entirely satyrical, was born at Cheminon in Champagne, in 1631. He was the friend of Patru and d'Ablancourt; and, like them, applied himself to the study of the French language with success. He composed a dictionary full of new and useful remarks upon it, which would have been more acceptable than it was, if it had not been also full of satyrical reflections and obscenities. It was first published in one volume 4to. at Geneva 1680; but after the death of the author, which happened in 1698, enlarged with a great number of new articles to two volumes in folio, as is the edition of Lyons in 1721. Another edition, three volumes folio, was published at Lyons in 1727, and a very neat one in two volumes 4to. at Amsterdam in 1732; and lastly, in three volumes folio, at Lyons 1755.

Bailliet. tom.
II.

Richelet made a French translation of "The Conquest of Florida," by Garcilasso de la Vega; and to this is prefixed a preface concerning the life and writings of Richelet. He composed some other pieces, in a grammatical and critical way, relating to the French tongue.

RICHLIEU (JOHN ARMAND DU PLESSIS DE) a great cardinal and minister of state in France, and also a man of letters and an author, was born of a noble family at the castle of Richelieu, the 5th of September 1585. He went through his studies with great success; and having taken his degrees at the Sorbonne, he went to Rome, where he obtained

Du Pin,
Auteurs
Ecclef. Cant.
XVII.

tained of pope Paul V. a dispensation, to be bishop of Lucon at two and twenty years of age. At his return to France, he applied himself in a particular manner to the function of preaching; and his reputation this way procured him the office of almoner to the queen Mary de Medicis. His abilities in the management of affairs advanced him to be secretary of state, in 1616; and the king soon gave him the preference to all his other secretaries. The death of the marquiss d'Ancre having produced a revolution in state-affairs, Richelieu retired to Avignon; where he employed himself in composing books of controversy and piety. One great object of his ambition being to reduce the Hugonots to the catholic profession, he employed his pen among other means to effect it; and published at Paris in 1618 a treatise, intituled, "The principal points of the catholic faith, defended against the writing addressed to the king by the ministers of Charenton." He published also, with the same view, "The most easy and certain method of converting those, who are separated from the church." These pieces are written with force and vivacity. He wrote also, "A Catechism," in which he lays down the doctrine of the church in a clear and concise manner; and a treatise of piety, called, "The perfection of a Christian." These are his theological works; and they have been often printed.

The king having recalled him to court, he was made a cardinal in 1622; and, two years after, first minister of state, and grand master of the navigation. The history of his life would be the history of France, and therefore must not be expected from us. Suffice it to observe, that, being a man of prodigious capacity, and of a restless and insatiable ambition, he formed to himself vast designs; and this made his whole life nothing but a series of agitations and inquietudes. He projected the abolishing of calvinism in France, and would have done it by fair means; but, finding that impossible, he resolved to do it by force. Other cases, in the mean time interposed, and prevented the execution of this design. He found himself frequently under necessities of combating the grandees of the kingdom, the royal family, the whole house of Austria, and often Lewis XIII. himself. He did not neglect at the same time to cultivate literature, and to shew himself

himself a patron of men of letters. Nevertheless, he was not free from those passions, which are but too apt to seize this order of men. It is seldom, that a man of power patronises good artists, when he happens to be one himself: and this was precisely Richelieu's case. Being himself a poet, he envied Corneille the glory of his Cid; and, in 1637, obliged the French academy to publish a criticism upon it to its disadvantage. Yet he loved able men of all professions, and caused the arts and sciences to flourish in the kingdom. He shewed a particular regard to divines, and chose those, who were most remarkable for their abilities and virtues, to fill the bishopricks with. He caused the Sorbonne to be rebuilt, and became the protector of it. He abounded rather with great qualities, than good ones; and therefore was much admired, but not at all beloved. He died in 1642, amidst storms and perils, before he had compleated any of his designs; leaving behind him a name somewhat dazzling, but by no means dear and venerable. He was buried in the magnificent church of the Sorbonne, which he had rebuilt; and a noble monument was erected over him, which was esteemed a master-piece of the celebrated sculptor and architect Girardon.

Besides the writings above-mentioned, there go under the name of this minister, "A Journal," in two volumes, 12mo; Letters, in 12mo; and "A Political Testament," in 12mo: all treating of politics and state-affairs. Cardinal Mazarine carried on Richelieu's plan, and completed many of the schemes, which he had begun, but left unfinished.

RIGALTIIUS (NICOLAS) a very ingenious and learned man, was the son of a physician, and born at Paris in 1577. He was brought up among the jesuits, and afterwards admitted advocate; but, not being able to conquer the disgust, he had conceived to the profession of the law, he devoted himself intirely to the pursuit of polite literature. The public received the first fruits of his labours in his *Funus Parasiticum*, printed in 1596; the ingenuity and learning of which so charmed Thuanus, that he immediately took him into friendship, and made him the companion of his studies. This excellent person conceived a particular

Du Pin,
Bibl. Aut.
Eccles.
Tom. VI.
Niceron,
Tom. XXI.

See CY-
PRIAN,
and TER-
TULLIAN.

De Jure
Laicorum
Sacerdotali,
printed at
London in
1686, with
a piece of
Grotius, De
Censuræ ad-
ministrati-
one ubi
Pastores non
sunt, to
which it is
opposed, 8vo.

teem for him; as appeared, when he died in 1617, from his naming him in his will, to superintend the education of his children. He was chosen with Isaac Casaubon, to put the king's library into order; and in 1610, when that learned man went over to spend some time in England with James I, succeeded him in the office of librarian to the king. His majesty conferred on him other marks of distinction; made him procurer-general of the supreme court of Nancy, counsellor of the parliament of Metz, and then intendant of that province. He died in 1654, after having given numerous proofs of uncommon erudition. His labors upon Cyprian and Tertullian are, what he is, now chiefly remembered for. His notes are learned and critical; but the matter of some of them shew him to have been not an extraordinary good catholic. He takes occasion to observe, from a passage in Tertullian's "Exhortation to Chastity," that laymen have a right and power to consecrate the eucharist, when there is no opportunity of recurring to the regular ministers; and this, with other heterodoxies of a similar kind, not only gave offence to those of his own communion, but even to some of ours. "Rigaltius, says Mr. Dodwell, "though an ingenious and learned critic, is "by no means exact upon the subjects he treats of: for, "though of the Roman communion, he is often found on "the side of the Calvinists; and, when he meets with any "thing in the authors he publishes, that appears contrary "to the customs, not only of his own, but of the universal "church, he remarks it with great care; perhaps to ren- "der his notes more agreeable to the reader, by presenting "him with something new and unexpected." It is proba- "ble, that many persons may not think the worse of Rigal- "tius as an editor, for the censure here passed on him by Mr. Dodwell.

RITTERSHUSIUS (CONRADUS) a learned civilian of Germany, was the son of Balthasar Rittershusius of Brun- "swick, and born there the 29th of September, 1560. He was taught Greek and Latin literature in his own country; and then, in 1580, went to Helmstad, where he applied himself to the civil law; but without neglecting the Belles "Lettres,

Rittershusii
Vita a
Georgio fi-
lio.—
Niceron,
t. XXXII.

Letters, which he cultivated all his life. He was attacked by the plague in this town, but happily recovered of it. He went to Altorf in 1584, to profit by the lectures of Gifanius, for whom he conceived a particular esteem. He began to travel in 1587, went through part of Germany, and came to Bohemia. Being afterwards at Basil in 1592, he then took the degree of doctor of law. He returned to Altorf, to take the professor's chair, which the curators of the university had given him some time before. He had many advantageous proposals from other universities of Germany and Holland, but his attachment to Altorf would not suffer him to accept them. He died at Altorf the 25th of May 1613, after having married two wives, by whom he had nine children. Two of his sons, George and Nicholas, distinguished themselves in the republic of letters; and George wrote the life of his father.

Rittershusius was a man of consummate learning, and exactly skilled in the Greek and Latin tongues. He is said to have had Homer and Hesiod so perfectly by heart, as once, in a conversation with a learned young gentleman, to have expressed all he had occasion to say in the verses of Homer. He was an admirable critic, and wrote notes upon many ancient Greek and Latin authors, which have been inserted in the best editions of those authors. Thus Burman, in his edition of Phædrus 1698, 8vo, has carefully inserted the intricate notes of Rittershusius, whom he calls in his preface *Germaniæ suæ quondam ornamentum, & non minoris Galliæ decus*. He published a great number of works in various ways; in his own particularly, as a civilian; and an edition of Oppian in 8vo, Greek and Latin, in 1597. All the learned have agreed in their encomiums on him.

ROBINS (BENJAMIN) an English mathematician of great genius and eminence, was born at Bath in Somersetshire 1707. His parents were of low condition, and quakers; and consequently neither able from their circumstances, nor willing from their religious profession, to have him much instructed in that kind of learning, which they are taught to despise as human. Nevertheless, he made an early and surprising progress in various branches of science

Preface to
"Mathe-
"matical
"Tracts of
"the late
"Benjamin
"Robins,
"esq; fellow
"of the
"royal so-
"ciety, and
"engineer
"general to

"the bonou-
 "rable the
 "East-Ind-
 "dia com-
 "pany."
 Published by
 James Wil-
 son, M. D.
 Lond. 1761.
 in 2 vols.
 8vo.

and literature, in the mathematics particularly; and his friends being desirous, that he might continue his pursuits, and that his merit might not be buried in obscurity, wished that he could be properly recommended to teach this science in London. Accordingly, a specimen of his abilities in this way was sent up hither, and shewn to Dr. Pemberton, the author of the "View of Sir Isaac Newton's Philosophy": who, thence conceiving a good opinion of the writer, for a farther trial of his proficiency sent him some problems, which Mr. Robins solved very much to his satisfaction. He then came to London, where he confirmed the opinion, which had been pre-conceived of his abilities and knowledge.

But though Mr. Robins was possessed of much more skill, than is usually required in a common teacher; yet being very young, it was thought proper that he should employ some time in perusing the best writers upon the sublimer parts of the mathematics, before he undertook publicly the instruction of others. In this interval, besides improving himself in the modern languages, he had opportunities of reading in particular the works of Apollonius, Archimedes, Fermat, Huygens, De Wit, Slusius, James Gregory, Dr. Barrow, Sir Isaac Newton, Dr. Taylor, and Mr. Cotes. These authors he readily understood without any assistance, of which he gave frequent proofs to his friends: one was, a demonstration of the last proposition of Sir Isaac Newton's treatise on quadratures, which was thought not undeserving a place in the philosophical transactions, No. 397, for 1727. Not long after, an opportunity offered him of exhibiting to the public a specimen also of his knowledge in natural philosophy. The royal academy of sciences at Paris had proposed among their prize-questions in 1724 and 1726, to demonstrate the laws of motion in bodies impinging on one another. The celebrated M. John Bernoulli here condescended to be a candidate; and though his dissertation lost the reward, he appealed to the learned world by printing it in 1727. He therein endeavoured to establish M. Leibnitz's opinion of the force of bodies in motion from the effects of their striking against springing materials; as signor Poleni had before attempted to evince the same thing

thing from experiments of bodies falling on soft and yielding substances. But as the insufficiency of Poleni's arguments had been demonstrated in the philosophical transactions, No. 371, for 1722; so Mr. Robins published, in "The Present State of the Republic of Letters," for May 1728, a confutation of Bernoulli's performance, which was allowed to be unanswerable.

Mr. Robins now began to take scholars, and about this time quitted the peculiar garb and profession of a quaker; for having neither enthusiasm nor superstition in his nature, as became a mathematician, he soon got over the prejudices of education. But though he professed to teach the mathematics only, he would frequently assist particular friends in other matters; for he was a man of universal knowledge: and the confinement of this way of life not suiting with his disposition which was active, he gradually declined it, and went into other courses, that required more exercise. Hence he tried many laborious experiments, in gunnery; believing, that the resistance of the air had a much greater influence on swift projectiles, than was generally supposed. Hence he was led to consider those mechanic arts, that depended on mathematical principles, in which he might employ his invention; as, the constructing of mills, the building of bridges, draining of fens, rendering rivers navigable, and making of harbours. Among other arts of this kind, fortification very much engaged his attention; wherein he met with opportunities of perfecting himself, by a view of the principal strong places of Flanders, in some journeys he made abroad with persons of distinction.

On his return home from one of these excursions, he found the learned here amused with Dr. Berkeley's treatise, printed in 1734, and intitled, "The Analyst;" in which an examination was made into the grounds of the fluxionary method, and occasion taken from thence to explode the method. Robins therefore was advised to clear up this affair, by giving a full and distinct account of Sir Isaac Newton's doctrines in such a manner, as to obviate all the objections, without naming them, which had been advanced by the author of the Analyst; and accordingly he published in 1735, "A Discourse concerning the nature and certainty of Sir Isaac

"Newton's method of Fluxions, and of prime and ultimate ratios." Some even of those, who had written against the Analyst, taking exception at Mr. Robins's manner of defending Sir Isaac Newton's doctrine, he afterwards wrote two or three additional discourses. In 1738, He defended Sir Isaac Newton against an objection contained in a note at the end of a Latin piece, called *Matho, sive Cosmotheoria puerilis*, written by Mr. Baxter, the author of the "Inquiry into the Nature of the human Soul" and the year after, printed "Remarks on M. Euler's Treatise of Motion, on Dr. Smith's System of Optics, and on Dr. Jurin's Discourse of distinct and indistinct Vision," annexed to Dr. Smith's work.

In the mean time Mr. Robins's performances were not confined to mathematical subjects; for in the year 1739, there came out three pamphlets upon political affairs, which did him great honour. The first was intitled, "Observations on the present Convention with Spain;" the second, "A Narrative of what passed in the Common Hall of the citizens of London, assembled for the election of a lord mayor;" the third, "An Address to the Electors and other free subjects of Great Britain, occasioned by the late successions; in which is contained a particular account of all our negotiations with Spain, and their treatment of us for above ten years past." These were all published without his name; and the first and last were so universally esteemed, that they were generally reputed to have been the production of the great man himself, who was at the head of the opposition to Sir Robert Walpole. They proved of such consequence to Mr. Robins, as to occasion his being employed in a very honourable post; for the patriots at length gaining ground against Sir Robert, and a committee of the house of commons being appointed to examine into his past conduct, he was chosen their secretary. But after a committee had presented two reports of their proceedings, a sudden stop was put to their farther progress by a compromise between the contending parties.

In 1742, Mr. Robins, being again at leisure, published a small treatise, intitled, "*New Principles of Gunnery*," containing the result of many experiments he had made, by which
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are discovered the force of gun-powder, and the difference in the resisting power of the air to swift and slow motion. This treatise was preceded by an account of the progress, which modern fortification had made from its first rise; as also of the invention of gun-powder, and of what had already been performed in the theory of gunnery. Upon a discourse containing certain experiments being published in the "*Philosophical Transactions*," in order to invalidate some opinions of Mr. Robins, he thought proper, in an account he gave of his book in the same Transactions, to take notice of those experiments; and in consequence of this, several dissertations of his on the resistance of the air were read, and the experiments exhibited before the Royal Society, in the years 1746 and 1747; for which he was presented with a golden medal by that society. No. 465. No. 469.

In 1748, came out lord "*Anson's Voyage round the World*," which, though it carries Mr. Walter's name in the title-page, was in reality written by Mr. Robins. Of this voyage the public had for some time been in expectation of seeing an account, composed under his lordship's own inspection; for which purpose the rev. Mr. Richard Walter was employed, as having been chaplain a-board the Centurion the greatest part of the expedition. Mr. Walter had accordingly almost finished his task, having brought it down to his own departure from Macao for England; when he proposed to print his work by subscription. It was thought proper however, that an able judge should first review and correct it, and Mr. Robins was appointed, when upon examination it was resolved, that the whole should be written intirely by Mr. Robins, and that what Mr. Walter had done, being almost all taken verbatim from the journals, should serve as materials only. Hence the introduction intire, and many dissertations in the body of the book, were composed by Mr. Robins without having received the least hint from Mr. Walter's manuscript; and what he had thence transcribed, regarded chiefly the wind and the weather, the currents, courses, bearings, distances, offings, soundings, moorings, the qualities of the ground they anchored on, and such particulars, as generally fill up a sailor's account. No production of this kind ever

met with a more favourable reception; four large impressions being sold off within a twelvemonth: it has been translated into most of the European languages; and it still supports its reputation, being this year 1761 printed here for the ninth time. The fifth edition at London in 1749 was revised and corrected by Mr. Robins himself.

Thus becoming famous for his ability in writing, he was requested to compose an apology for the unfortunate affair at Preston Pans in Scotland. This was prefixed as a preface to

"The Report of the Proceedings and Opinion of the Board of General Officers on their examination into the conduct of Lieutenant General Sir John Cope, &c." printed at London in 1749; and this preface was esteemed a master-piece in its kind. Afterwards Mr. Robins had, by the favour of lord

Anson, opportunities of making farther experiments in gunnery; which have been published since his death. He also not a little contributed to the improvements, made in the royal observatory at Greenwich, by procuring for it, through the interest of the same noble person, a second mural quadrant and other instruments, by which it is become perhaps the compleatest of any observatory in the world. His reputation being now arrived at its full height, he was offered the choice of two very considerable employments. The first was to go to Paris, as one of the commissaries for adjusting the limits in Acadia; the other, to be engineer general to the East India company, whose forts, being in a most ruinous condition, wanted a capable person to put them into a posture of defence. This latter he accepted, as it was suitable to his genius, and as the company's terms were both advantageous and honourable. He designed, if he had remained in England, to have written a second part of the *"Voyage round the World;"* as appears from the following letter of lord Anson to him, lately printed by his lordship's permission, "Dear Sir, When I last saw you in town, I forgot to ask you, whether you intended to publish the second volume of my voyage before you leave us; which, I confess, I am very sorry for. If you should have laid aside all thoughts of favouring the world with more of your works, it will
" be

"be much disappointed, and no one in it more than

Your very much obliged

Bath, the 22d
of October,
1749.

humble servant,

ANSON.

Mr. Robins. was also preparing an enlarged edition of his "New Principles of Gunnery:" but having provided himself with a compleat set of astronomical and other instruments, for making observations and experiments in the Indies, he departed from hence at Christmas in the year 1749; and after a voyage, in which the ship was near being cast away, arrived at the Indies the 13th of July 1750. There he immediately set about his proper business with unwearied diligence, and formed compleat plans for Fort St. David and Madras: but he lived not to put them into execution. For the great difference of the climate being beyond his constitution to support, he was attacked by a fever in September; and though he recovered out of this, yet about eight months after he fell into a languishing condition, in which he continued till his death. He died the 29th of July, 1751.

By his last will, he left the publishing his mathematical works to his honoured and intimate friend Martin Folkes, esq; president of the Royal Society, and to James Wilson, doctor of physic; but the former of these gentlemen being incapacitated by a paralytic disorder, for some time before his death, they were afterwards published by the latter, in two volumes 8vo. 1761. Dr. Wilson has prefixed an account of Mr. Robins, from which this memoir is extracted.

ROCHEFOUCAULT (FRANÇOIS, duke of) a great genius among the French. was born in 1613, and died in 1680. He is inserted here on account of a small collection of "Maximes ou Sentences:" of which Mr. Voltaire has not scrupled to say, that it contributed more than any performance, to form the taste of the French nation, and give it a true relish of propriety and correctness. "Though
"there is, continues he, but one truth running through this
"whole piece, namely, that *self-love is the spring of all our*
"actions and determinations, yet this thought presents itself

"under

Siecle de
Louis XIV.
tom. II.
c. 29.

“under such a variety of forms, as never fail to strike with
 “new surprise. It is not so properly a book itself, as a set
 “of materials to embellish a book. This little collection
 “was much read and admired: it accustomed our authors to
 “think, and to comprise their thoughts in a lively, correct,
 “and delicate turn of phrase; which was a merit utterly un-
 “known to any European writer before him, since the re-
 “vival of Letters.” We have also of this noble author
 “*Memoires de la Regence de la Reine Anne d’Autriche*,
 “written with great sense and a deep penetration into things.
 His *Memoires*, says “Voltaire, are still read; and his *Max-
 “ims* are known by heart.”

ROCHESTER (JOHN WILMOT, earl of) a great
 wit in the reign of Charles II. was the son of Henry earl of
 Rochester; who bore a great part in the civil wars; and was
 the chief manager of the king’s preservation, after the battle
 of Worcester. He was born in April, 1648; and was edu-
 cated in grammar and classical literature in the free-school at
 Burford. Here he acquired the Latin to such perfection,
 that to his dying day he retained a quick relish of the firm-
 ness and beauty of that tongue; and afterwards became ex-
 actly versed in the authors of the Augustan age, which he
 often read. In 1659, he was admitted a nobleman of Wad-
 ham college in Oxford, under the inspection of Dr. Bland-
 ford, afterwards bishop of Oxford and Worcester; and, in
 1661, was with several other noble persons actually created
 master of arts in convocation; at which time, Mr. Wood
 says, he and none else was admitted very affectionately into
 the fraternity by a kiss from the chancellor of the university,
 Clarendon, who then sat in the supreme chair. Afterwards,
 he travelled into France and Italy; and at his return fre-
 quented the court, which, the same Mr. Wood observes, and
 there is reason to believe very truly, not only debauched his
 manners, but made him a perfect hobbit in principle. In
 the mean time, he was made one of the gentlemen of the
 bed-chamber to the king, and comptroler of Woodstock park.
 In the winter of 1665, he went to sea with the earl of Sand-
 wich, who was sent to lie for the Dutch East India fleet;
 and was in the *Revenge*, commanded by Sir Thomas Tiddi-
 man,

Some passa-
 ges of the
 life and
 death of
 John earl of
 Rochester.
 By Gilbert
 Burnet, D.D.
 1700, 12mo.
 5th edit.—
 Wood’s
 Athen. Ox.
 vol. II. p.
 654, 1721,
 2d edit.

man, when the attack was made on the port of Bergen in Norway, the Dutch ships having got into that port. It was a desperate attempt; and during the whole action, the earl of Rochester shewed the greatest resolution, and gained a high reputation for courage. He supported this reputation in a second expedition, but afterwards lost it in an adventure with lord Mulgrave; of which that noble author in the memoirs of himself, gives a particular account. It exhibits some traits of the earl of Rochester's character; and therefore, though it is somewhat tedious and wordy, we will transcribe it into this memoir, "I was informed, says lord Mulgrave, that the earl of Rochester had said something of me, which according to his custom was very malicious. I therefore sent colonel Aston, a very mettled friend of mine, to call him to account for it. He denied the words; and indeed I was soon convinced he had never said them; but the mere report, though I found it to be false, obliged me, as I then foolishly thought, to go on with the quarrel; and the next day was appointed for us to fight on horseback, a way in England a little unusual, but it was his part to chafe. Accordingly, I and my second lay the night before at a knightbridge privately, to avoid the being secured at London upon any suspicion; and in the morning we met the lord Rochester at the place appointed, who, instead of James Porter, whom he assured Aston he would make his second, brought an errant life-guard-man, whom nobody knew. To this Mr. Aston took exception, upon the account of his being no suitable adversary; especially considering how extremely well he was mounted; whereas we had only a couple of palls: upon which, we all agreed to fight on foot. But, as my lord Rochester and I were riding into the next field in order to it, he told me, that he had at first chosen to fight on horseback, because he was so weak with a certain distemper, that he found himself unfit at all any way, much less on foot. I was extremely surprised, because at that time no man had a better reputation for courage; and I took the liberty of representing what a ridiculous story it would make, if we returned without fighting, and therefore advised him for both our sakes, especially for his own, to consider better of it, since

Sheffield
duke of
Buckingham's
works, v. II.

“ since I must be obliged in my own defence to lay the fault
 “ on him, by telling the truth of the matter. His answer
 “ was, that he submitted to it, and hoped, that I would not
 “ desire the advantage of having to do with any man in so
 “ weak a condition. I replied, that by such an argument he
 “ had sufficiently tied my hands, upon condition that I might
 “ call our seconds to be witnesses of the whole business;
 “ which he consented to, and so we parted. When we re-
 “ turned to London, we found it full of this quarrel, upon
 “ our being absent so long; and therefore Mr. Aston thought
 “ himself obliged to write down every word and circumstance
 “ of this whole matter, in order to spread every where the
 “ true reason of our returning without having fought. This
 “ being never in the least contradicted or resented by the lord
 “ Rochester, entirely ruined his reputation as to courage (of
 “ which I was really sorry to be the occasion) though no
 “ body had still a greater as to wit: which supported him
 “ pretty well in the world, notwithstanding some more acci-
 “ dents of the same kind, that never fail to succeed one ano-
 “ ther, when once people know a man’s weakness.”

The earl of Rochester, before he travelled abroad, had
 given somewhat into that disorderly and intemperate way of
 living, which the joy of the whole nation, upon the restor-
 ing of Charles II. had introduced; yet had so far got the
 better of this at his return, that he hated nothing more.
 But falling into court-company, where these excesses were
 continually practised, he was brought back to it again: and
 the natural heat of his fancy, being inflamed with wine, made
 him so extravagantly pleasant, that many, to be the more di-
 verted by that humour, strove to engage him deeper and
 deeper in intemperance. This at length so intirely subdued
 him, that, as he told Dr. Burnet, he was for five years to-
 gether continually drunk: not all the while under the visible
 effect of liquor, but so inflamed in his blood, that he was ne-
 ver cool enough to be master of himself. There were two
 principles in the natural temper of this lively and witty earl,
 which carried him to great excesses; a violent love of plea-
 sure, and a disposition to extravagant mirth. The one involv-
 ed him in great sensuality, the other led him to many odd
 adventures and frolicks. Once he disguised himself so, that
 his

his nearest friends could not have known him, and set up in Tower-street for an Italian mountebank, where he practised physic for some weeks. He disguised himself often as a porter, or as a beggar; sometimes to follow some mean amours, which, for the variety of them, he affected. At other times, merely for diversion, he would go about in odd shapes; in which he acted his part so naturally, that even those, who were in the secret, and saw him in these shapes, could perceive nothing, by which he might be discovered. He is said to have been a generous and good-natured man in cold blood, yet would go far in his heats after any thing, that might turn to a jest or matter of diversion; and he laid out himself very freely in libels and satires, in which he had so peculiar a talent of mixing his wit with his malice, that all his compositions were easily known. The celebrated Andrew Marvell, who was himself a great wit, used to say, that Rochester "was the only man in England, who had the true vein of satyr."

By constant indulgence in wine and women, and irregular frolics, he wore out intirely an excellent constitution, before he was thirty years of age. In October 1679, when he was slowly recovering from a great disease, he was visited by Dr. Burnet; upon an intimation, that such a visit would be very agreeable to him. He grew into great freedom with that divine, so as to open to him all his thoughts both of religion and morality, and to give him a full view of his past life: upon which the doctor waited on him often, till he went from London in April following, and once or twice after. They canvassed at various times the principles of morality, natural and revealed religion, and christianity in particular; the result of all which, as it is faithfully related by Dr. Burnet in the book above referred to, was, that this noble earl, though he had lived the life of an atheist and a libertine; yet died the death of a good christian and most sincere penitent. The philosophers of the present age will naturally suppose, that his contrition and conviction were purely the effects of weakness and low spirits, which scarcely suffer a man to continue in his senses, and certainly not to be master of himself; but Dr. Burnet affirms him to have been
 "under"

R O C H E S T E R.

"under no such decay, as either darkened or weakened his understanding, nor troubled with the spleen or vapors, of under the power of melancholy." The reader may judge for himself from the following, which is part of a letter from the earl to Dr. Burnet, dated Woodstock-park, June 25, 1686, Oxfordshire. There is nothing left out, but some personal compliments to the doctor.

"My most honoured Dr. Burnet,

"My spirits and body decay so equally together, that I shall write you a letter as weak, as I am in person. I begin to value church-men above all men in the world, &c. If God be yet pleased to spare me longer in this world, I hope in your conversation to be exalted to that degree of piety, that the world may see how much I abhor what I so long loved, and how much I glory in repentance, and in God's service. Bestow your prayers upon me, that God-would spare me, if it be his good will, to shew a true repentance and amendment of life for the time to come: or else, if the Lord pleaseth to put an end to my worldly being now, that he would mercifully accept of my death-bed repentance, and perform that promise he hath been pleased to make, that *at what time soever a sinner doth repent, he would receive him*. Put up these prayers, most dear doctor, to Almighty God for your most obedient and languishing

"Servant,

R O C H E S T E R.

He died the 26th of July following, without any convulsion, or so much as a groan; for, though he had not completed his 33d year, yet he was worn so intirely down, that nature was unable to make the least effort. He was a graceful and well-shaped person, tall, and well-made, if not a little too slender, as Dr. Burnet observes. He was exactly well-bred; had a strange vivacity of thought, and vigor of expression; and his wit was subtle as well as sublime. For his studies, they were divided between the comical writings of the ancients and moderns, the Roman authors, and books

of physic; for the ill state of health, which his irregular and dissolute life brought upon him, made this last kind of reading necessary to him. His style was clear and strong: and when he used figures, they were very lively, yet far enough out of the common road: Boileau among the French; and Cowley among the English wits, were those he admired most. He loved to talk and write of speculative matters, and did it with so fine a thread, that even those, who hated the subjects his fancy ran upon, yet could not but be charmed with his way of treating them. Upon the whole, nature had fitted him for great things; and his abilities and knowledge, if he had applied them rightly, qualified him to have been one of the most extraordinary men of his age and nation.

His poems have been printed often, separately and together. It is not easy to say, what are his; for after he had once obtained the character of a lewd and obscene writer, every thing in that strain was fathered upon him; and many pieces, not his, crept into the later editions of his works. We know not, which can be called the best edition: an handsome one in 8vo. was printed for Jacob Tonson in 1705, consisting of poems, his speech under the character of a mountebank, and a tragedy called *Valentinian*; but many of his obscene pieces are not inserted in it. The author of the *Catalogue of Royal and Noble Authors* calls him "a man, whom the muses were fond to inspire, and ashamed to avow; and who practised without the least reserve that secret, which can make verses more read for their defects, than for their merits. The art, continues he, is neither commendable nor difficult: Moralists proclaim loudly, that there is no wit in Indecency: it is very true! Indecency is far from conferring wit; but it does not destroy it neither. Lord Rochester's poems have much more obscenity than wit, more wit than poetry, more poetry than politeness."

pag. 43.
vol. II.
2d edit.

He left behind him a son named Charles, who died the 12th of November 1681; and three daughters. The male line ceasing, Charles II. conferred the title of Rochester on Laurence viscount Killingworth, a younger son of Edward earl of Clarendon.

Wood's
Athen. Ox-
on.

Catala,
1663, folio.

R O E, (Sir THOMAS) an able statesman and ambassador, was born at Low-Layton in Essex about 1580; and admitted into Magdalen college Oxford in 1593. He was taken from the university in a year or two; and, after spending some time in one of the inns of court, and in France, was made esquire of the body to queen Elizabeth. In 1604, he was knighted by king James; and soon after sent by Henry prince of Wales, to make discoveries in America. In 1614, he was sent ambassador to the great mogul, at whose court he continued till 1618. During his residence there, he employed himself zealously in the service of the East India merchants. In 1620, he was elected a burgess for Cirencester in Gloucestershire; and, the year following, sent ambassador to the grand seignior; which station he continued in, under the sultans Osman, Mustapha, and Amurath IV. In his passage to Constantinople, he wrote a letter to Villiers duke of Buckingham, then lord high admiral, complaining of the great increase of pirates in the Mediterranean sea; and, during his embassy, sent, "A true and faithful relation to his majesty and the prince, of what hath lately happened in Constantinople, concerning the death of sultan Osman, and the setting up of Mustapha his uncle," which was printed at London in 1622, 4to. He kept a very curious account of his negotiations at the Porte, which remained in manuscript till 1740, when it was published by the society for promoting learning, under this title: "The Negotiations of Sir Thomas Roe, in his Embassy to the Ottoman Porte, from the year 1621 to 1628 inclusive; containing a great variety of curious and important matters, relating not only to the affairs of the Turkish empire, but also to those of the other states of Europe in that period: his correspondences with the most illustrious persons, for dignity or character, as, with the queen of Bohemia, Bethlem Gabor prince of Transylvania, and other potentates of different nations, &c. and many useful and instructive particulars, as well in relation to trade and commerce, as to subjects of literature; as, ancient manuscripts, coins, inscriptions and other antiquities." folio,

During

During his residence in the East, he made a large collection of valuable manuscripts in the Greek and Oriental languages; which in the year 1628, he presented to the Bodleian library. He also brought over the fine Alexandrian manuscript of the Greek Bible, sent as a present to Charles I. by Cyril Patriarch of Constantinople; which hath since been transcribed and published by the learned Dr. Grabe. In 1629, he was sent ambassador to mediate a peace between the kings of Poland and Sweden. He succeeded in his negotiation; and gained so much credit with the great Gustavus Adolphus of Sweden, that he inspired that king with a design, which he executed in 1630, of making a descent into Germany to restore the freedom of the empire. Adolphus, upon gaining the victory of Leipzig, sent Sir Thomas a present of 2000*l.* and in his letter calls him his strenuum consultorem, he being the first who had advised him to the war. He was afterwards employed in several other negotiations. In 1640, he was chosen member of parliament for the university of Oxford, and shewed himself a person of great eloquence, learning, and experience, as appears from his printed speeches. The year after, he was sent ambassador to the diet of Ratibon, in order to mediate the restoration of the late king of Bohemia's son to the Palatinate: and, upon his return, made chancellor of the garter, and one of the privy council. The calamities of the nation, in which he could not avoid having a share, not only imbibited his life, but might contribute to shorten it; for he died in November 1644. An Epitaph was composed for him by Dr. Gerard Langbaine, but never set up: it may be seen in Wood's Athen. Oxon.

Howell's
Familiar
Letters.

Rushworth's
Collect.
vol. III.

He had all the accomplishments of the scholar, the gentleman, and the courtier. He left a great number of manuscripts behind him; and, in 1730, proposals were published for printing by subscription, in five volumes folio, "The Negotiations and Embassies of Sir Thomas Roe, from 1620 to 1644:" but the undertakers not meeting with sufficient encouragement, the design was dropped, and only the volume mentioned above was published in 1740.

Weidleri
Hist. Astron.
cap. xv.
sect. 135.

ROEMER (OLAUS) a Danish astronomer and mathematician, was born at Arhusen in Jutland in 1644; and, at eighteen years of age, sent to the university of Copenhagen. He applied himself keenly to the study of mathematics and astronomy, and became such an adept in those sciences, that when Picard was sent by Lewis XIV. in 1671 to make observations in the north, he was to the last degree surprised and pleased with him. He engaged him to return with him to France, and had him presented to the king, who ordered him to teach the dauphin mathematics, and settled a pension on him. He was joined with Picard and Cassini, in making astronomical observations; and, in 1672, was admitted a member of the academy of sciences. During the ten years he resided at Paris, he gained a prodigious reputation by his discoveries; yet is said to have complained afterwards, that his coadjutors ran away with the honor of many things, which belonged to him. In 1681, Christian V. king of Denmark called him back to his own country, and made him professor of astronomy at Copenhagen. He employed him also in reforming the coin and the architecture, in regulating the weights and measures, and in measuring the high roads, throughout the kingdom. Frederic IV. the successor of Christian, shewed the same favor to Roemer, and conferred new dignities on him. This man of science died in 1710, and, what is very extraordinary, without leaving any thing either written or printed. Some of his observations, with his manner of making those observations, were published in 1735, under the title of *Basis Astronomiæ*, by his scholar Peter Horrebow, then professor of astronomy at Copenhagen. Nevertheless, the name of Roemer can never sink into oblivion, because it is recorded in those writings, which will always be read. The immortal Newton, after laying down this proposition, "Light is propagated from luminous bodies in time, and spends about seven or eight minutes of an hour in passing from the sun to the earth," proceeds to say, that "this was first observed by Roemer, and then by others, by means of the satellites of Jupiter. For these eclipses, when the earth is between the sun and Jupiter, happen about seven or eight minutes sooner, than they ought to do by the tables,

Optics, book
II. part 3.
prop. XI.

"tables, and when the earth is beyond the sun, they happen about seven or eight minutes later, than they ought to do; the reason being, that the light of the satellites has farther to go in the latter case, than in the former, by the diameter of the earth's orbit." See also Newtoni Principia Mathem. Nat. Philos. p. 207. Cant. 1713.

ROGERS (Dr. JOHN) an English divine, was born in 1679, at Ensham in Oxfordshire, where his father was vicar. He was bred up at New-College school in Oxford; and, in 1693, elected scholar of Corpus Christi college. He took the degrees in arts, and entered into orders. He waited a long time for a fellowship, by reason of the slow succession in the college; but at length succeeded the learned Mr. Edmund Chishull, in April 1706. In 1710, he took a bachelor of divinity's degree; and, two years after, went to London, to be lecturer of St. Clement's Danes. He afterwards became lecturer of the united parishes of Christ-Church, and St. Leonard's Foster-Lane. In 1716, he was presented to the rectory of Wrington in Somersetshire; and the same year, resigning his fellowship, was married to the honorable Mrs. Lydia Hare, sister to the lord Colerane, who was his pupil in the university. Some time after, he was elected canon residentiary of the church of Wells; in which he also bore the office of sub-dean. In 1719, he engaged in the Bangorian controversy, and published upon that occasion, "A Discourse of the visible and invisible Church of Christ: in which it is shewn, that the powers claimed by the officers of the visible church, are not inconsistent with the supremacy of Christ as head, or with the rights and liberties of christians, as members of the invisible church." 8vo. The rev. Dr. Sykes having published an *Answer* to this *Discourse*, our author replied to him in, "A Review of the Discourse of the visible and invisible Church of Christ."

Burton's
Life of Rogers, prefixed to "nineteen sermons on several occasions, published in 1730, 8vo."

He gained much credit by these performances, even those who were against his argument allowing him good parts and an excellent pen; and the university of Oxford made a public acknowledgment of their opinion of his merit, by conferring on him in 1721, without his desire or knowledge, the degree of doctor in divinity. In 1726, he was made chaplain to

the late king, then prince of Wales; and about the same time appeared in defence of christianity, against the attacks of Mr. Collins in his "Scheme of Literal Prophecy." Dr. Rogers did not at first professedly write against the Scheme, but publishing in 1727 a volume of sermons, intitled, "The Necessity of Divine Revelation, and the truth of the Christian Religion, asserted," he prefixed to them "A Preface with Remarks on the Scheme of Literal Prophecy." This preface, however, in the opinion of his friends, seemed liable to some exception, or at least to demand a more full and distinct explication; and he received a letter upon it from his friend Dr. Nath. Marshall, dated December the 20th 1727. He endeavored to give satisfaction to all; and therefore, Mr. Collins having written "A Letter to the Rev. Dr. Rogers, on occasion of his eight Sermons concerning the Necessity of Divine Revelation, and the Preface prefixed to them," our learned doctor published, "A Vindication of the civil Establishment of Religion, wherein some positions of Mr. Chandler, the author of the *Literal Scheme*, &c. and an anonymous Letter on that Subject, are occasionally considered. With an Appendix, containing a Letter from the Rev. Dr. Marshall, and an Answer to the same." 1728, 8vo.

The same year, 1726, having resigned his lecture of St. Clement's Danes, he retired from London, with an intention to spend the remainder of his life in the country, chiefly at Wrington: but he had not been there long, when he received an offer from the dean and chapter of St. Paul's of the vicarage of St. Giles's Cripplegate in London. He was instituted to it in October 1728, but with the greatest anxiety and reluctance; for he had set his heart upon the country, and was then, as he had always been from his youth, remarkably fond of rural exercises and diversions. He did not enjoy his new preferment above six months; for he died the 1st of May 1729, in the 50th year of his age. He was buried in the parish church of Ensham, where a handsome monument is erected to his memory: his funeral sermon was preached by Dr. Marshall. After his decease, some volumes of his sermons were published; and two tracts, viz. "Reasons against Conversion to the Church of Rome," and "A Persuasive to Conformity addressed to Dissenters," never before printed.

He

He was a man of good abilities, and an excellent writer, though no profound scholar, nor ambitious of being thought one. He neither collected nor read many books; being persuaded, and indeed justly, that a few well chosen, and read to good purpose, serve infinitely more to edification, if not so much to ostentation and parade. We are told, that the judicious Hooker and the ingenious Mr. Norris were his favorites; and, that he was particularly conversant in their writings.

ROHAULT (JAMES) a French philosopher, was the son of a rich merchant at Amiens, and born there in 1620. He cultivated the languages and belles lettres in his own country, and then was sent to Paris to study philosophy. He seems to have been a lover of truth, and to have sought it with much impartiality. He read the ancient and modern philosophers; but Des Cartes was the person, who struck him most. He became a zealous follower of this great man, and drew up an abridgment and explanation of his philosophy with great clearness and method. In the preface to his physics, for so his work is intitled, he makes no scruple to say, that "the abilities and accomplishments of this philosopher must oblige the whole world to confess, that France is at least as capable of producing and raising men versed in all arts and branches of knowledge, as ancient Greece." Clerfelier, well known for his translation of many pieces of Des Cartes, conceived such an affection for Rohault, on account of his attachment to this philosopher, that he gave him his daughter in marriage against all the remonstrances of his family.

Rohault's physics were written in French, but have been translated into Latin by Dr. Samuel Clarke, with notes, in which the Cartesian errors are corrected upon the Newtonian system. The fourth and best edition of Rohault's Physics by Clarke, is that of 1718, 8vo. Rohault wrote also *Elements de Mathematiques*, a *Traité de Mechanique*, and *Entretiens sur la Philosophie*: but these dialogues are founded and carried on upon the principles of the Cartesian philosophy, which was erroneous almost in every thing; and has now no other merit, than that of having corrected the errors of the

See
CLARKE
Samuel.

ancients. Rohault died in 1675, and left behind him the character of an amiable, as well as a learned and philosophic man.

Nicéron,
Hommes
Illustres,
tom. XLIII.

ROLLIN (CHARLES) a Frenchman, famous for eloquence and skill in the belles lettres, was the second son of a master-cutler at Paris; and was born there the 30th of January, 1661. He was intended as well as his elder brother, for his father's profession; when a Benedictine, perceiving in him a peculiar turn for letters, communicated this to his mother, and pressed her to give him a liberal education. The woman was a widow, and had nothing to depend upon but the continuation of her late husband's business, so that, tho' her will was good, yet the thing was absolutely impracticable: however, a pension in the college of Eighteen being at length obtained, and the expence of his bringing up thus taken out of her hands, Rollin was suffered to pursue the natural bent of his inclinations. He distinguished himself immediately by his parts and application, and easily obtained the first rank among his fellow-students. Many stories are told to his advantage in this respect, and how he became known and esteemed by the minister Pelletier, whose two eldest sons were of Rollin's class. He studied rhetoric in the college of Plessis under Mr. Hersan: this master had a way of creating emulation among his scholars, by bestowing on them epithets, each according to his merit; and is said to have declared in public, that he knew not sufficiently to distinguish the young Rollin otherwise, than by giving him the title of *divine*: and when Hersan was asked for any pieces in verse or prose, he used to refer them to Rollin, "who, he said, would do it better than he could."

Mr. Hersan intended Rollin for his successor, and therefore first took him in as an assistant in 1683, and afterwards, in 1687, gave up the chair to him. The year after, Mr. Hersan, with the king's leave and approbation, declined the professorship of eloquence in the royal college in favor of his beloved disciple Rollin, who was admitted into it. No man ever exercised the functions of it with greater eclat: he often made Latin orations, to celebrate the memorable events of the times; and frequently accompanied them with poems, which
were

were read and esteemed by every body. In 1694, he was chosen rector of the university, and continued in that office two years, which was then a great mark of distinction. By virtue of his office, he spoke the annual panegyric upon Lewis XIV. He made many very useful regulations in the university, and particularly re-animated the study of the Greek language, which was then growing into great neglect. He was a man of indefatigable attention, and trained innumerable persons, who did honor to the church, the state, and the army. The first president Portail was pleased one day to reproach Rollin in a jocular strain, as if he exceeded even himself in doing business: to whom Rollin replied, with that plainness and sincerity which was natural to him, "It becomes you well, Sir, to reproach me with this: it is this habit of labor in me, which has distinguished you in the place of advocate general, which has raised you to that of first president: you owe the greatness of your fortune to me."

Upon the expiration of the rectorship, cardinal Noailles engaged him to superintend the studies of his nephews, who were in the college of Laon; and in this office he was agreeably employed, when, in 1699, he was with great reluctance made coadjutor to the principal of the college of Beauvais. This college was then a kind of a desert, inhabited by very few students, and without any manner of discipline: but Rollin's great reputation and industry soon re-peopled it, and made it that flourishing society, it has ever since continued. In this situation he continued, till 1712; when, the war between the jesuits and the jansenists drawing towards a crisis, he fell a sacrifice to the prevalence of the former. Father Le Tellier, the king's confessor, and furious agent of the jesuits, infused into his master prejudices against Rollin, whose connexions with cardinal de Noailles would alone have sufficed to have made him a jansenist; and on this account he lost his share in the principality of Beauvais. No man, however, could have lost less in this than Rollin, who had every thing left him, that was necessary to make him happy: retirement, books, and quite enough to live on. He now began to employ himself upon Quintilian; an author, he justly valued, and saw neglected not without uneasiness. He retrenched in him, whatever he thought rather curious, than useful for the

instruction of youth ; he placed summaries or contents at the head of each chapter ; and he accompanied the text with short select notes. His edition appeared in 1715, in two volumes 12mo. with an elegant preface setting forth his method and views.

In 1720, the university of Paris, willing to have a head, suitable to the importance of their interests, in the then critical conjuncture of affairs, chose Rollin again rector : but he was displaced in about two months by a letter de cachet. The university had presented to the parliament a petition, in which it protested against taking any part in the adjustment of the late disputes ; and their being congratulated in a public oration by Rollin on this step occasioned the letter, which ordered them to chuse a rector of more moderation. Whatever the university might suffer by the removal of Rollin, the public was probably a gainer : for he now applied himself to compose his excellent treatise, " Upon the manner of studying and teaching the belles lettres : " *De la maniere d'étudier & d'enseigner les belles lettres.* This work was published, two volumes in 1726, and two more in 1728, 8vo. and a copy of it was presented to bishop Atterbury, then in banishment, who thereupon wrote to Mr. Rollin a Latin letter, which, for the great beauty and elegance of it, for the just idea it gives of our author and his writings, and for the curiosity of the letter itself, we have thought worthy of being inserted at the end of this memoir.

Encouraged by the great success of this work, and the happy reception it met with, he undertook another of equal use and entertainment : and that was, his *Histoire Ancienne, &c.* or " *Ancient History of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Macedonians and Greeks,*" which he finished in thirteen volumes 8vo. and published between 1730. and 1738. Mr. Voltaire, after having observed, that Rollin was " the first member of the university of Paris, who wrote French with dignity and correctness," says of this work, that " though the last volumes, which were written in too great a hurry, are not equal to the first, it is nevertheless the best compilation that has yet appeared in any language ; because it is seldom that compilers are eloquent, and Rollin was remarkably so." While the

the last volumes of his ancient history were printing, he published the first of his "Roman History:" which he lived to carry on, through the eighth and into part of the ninth, to the war against the Cimbri, about 70 years before the battle of Actium. Mr. Crevier, the worthy disciple of Rollin, continued the history to the battle of Actium, which closes the tenth volume; and has since completed the original plan of Rollin, in sixteen volumes 12mo. which was to bring it down from the foundation of the city, to the reign of Constantine the great. All these works of Rollin have met with universal approbation, and been translated into several languages.

This excellent person died the 14th of September 1741. He had been named by the king a member of the academy of inscriptions and belles lettres, in 1701: but as he had not then brought the college of Beauvais into repute, and found he had more business upon his hands, than was consistent with a decent attendance upon the functions of an academician, he begged the privileges of a veteran, which were honorably granted him. Nevertheless, he maintained his connexions with the academy, attended their assemblies as often as he could, laid the plan of his Ancient History before them, and demanded an academician for his censor. Rollin was a man of an admirable composition: very ingenious, consummate in polite learning, of rigid morals, and great piety. He was rather too religious, his religion carrying him into the territories of superstition; and he wanted nothing but a mixture of the philosophic in his nature, to make him a very complete person. When he was discharged from the rectorship in 1720, the words of the letter de cachet were, as we have seen, that the university should chuse a rector of more moderation. But that was hardly possible: for nothing could be more benign, more pacific, more sweet, more moderate, than Rollin's temper. He shewed, it must be owned, some zeal for the cause of jansenism: he had a very great veneration for the memory of Abbé Paris, and has been seen, with others, to visit his tomb, in the church-yard of St. Medard at Paris, and to pay his devotions to him as a saint: he revised and retouched the life of this Abbé, which was printed in 1730; he translated into Latin, at the request of father Quesnel, the protestation of this saint; and was assisting in other works, designed to support

port jansenism : and on these accounts, he became obnoxious to the jesuits and the court. It is related, that, when he was one day introduced to the minister cardinal Fleury, in order to present him with a volume of his Roman History, the minister, very uncivilly, said to a head officer of the guards, " Sir, you should endeavour to convert this man : " to whom Rollin very well, and yet not disrespectfully, replied, " Oh, my lord, the gentleman would lose his time ; I am an unconvertible man." If we will excuse this little zeal, in favor of superstition, Rollin was in all respects a most respectable person. We find in his works, generous and exalted sentiments, a zeal for the good of society, a love of virtue, a veneration for Providence, and in short every thing, though on profane subjects, sanctified with a spirit truly religious ; so that it is impossible to read him, without feeling ourselves more virtuous. How noble his reflexions ! Right reason, religion, honor, probity, inspired them ; and we can never enough admire the art, which has made them appear so natural. This is Mr. Voltaire's elege on Rollin : to which we may add the testimony of the celebrated poet Rousseau, who conceived such a veneration for him, that he came out of banishment incognito to Paris, on purpose to visit and pay his respects to him. He looked upon his histories, not only as the best models of the historic kind, but as a complete system of politics and morals, and a most instructive school for princes as well as subjects to learn all their duties in.

The historical part of this memoir has been extracted chiefly from a paper, read in a public assembly of the academy of inscriptions and belles lettres, the 14th of November 1741, by their secretary Mr. de Boze, and printed in the 43d volume of Nicéron's Memoires, &c. We now subjoin bishop Atterbury's letter, as mentioned above, which was sent to Mr. Rollin, in return for the present of his " Method of teaching and studying the Belles Lettres ; " and is as follows.

" Reverende atque Eruditissime Vir,

" **C**UM, monente amico quodam, qui juxta ædes tuas
 " habitat, scirem te Parisios revertisse ; statui salutatum
 " te ire, ut primum per valetudinem liceret. Id officii, ex
 " pedum infirmitate aliquandiu dilatum, cum tandem me im-
 " pleturum

“pleturum sperarem, frustra fui; domi non eras. Restat, ut
 “quod coram exequi non potui, scriptis saltem literis præ-
 “stem; tibi que ob ea omnia, quibus a te auctus sum, bene-
 “ficia grates agam, quas habeo certe, & semper habiturus
 “sum, maximas.

“Revera munera illa librorum nuperis a te annis editorum
 “egregia ac perhonorifica mihi visa sunt. Multi enim facio
 “& te, vir præstantissime, & tua omnia quæcunque in isto
 “literarum genere perpolita sunt; in quo quidem te cæteris
 “omnibus ejusmodi scriptoribus facile antecellere, atque esse
 “eundem & dicendi & sentiendi magistrum optimum, prorsus
 “existimo: cumque in excolendis his studiis aliquantulum
 “ipse & operæ & temporis posuerim, libere tamen profiteor
 “me, tua cum legam ac relegam, ea edoctum esse a te, non
 “solum quæ nesciebam prorsus, sed etiam quæ antea didicisse
 “mihi visus sum. Modeste itaque nimium de opere tuo sen-
 “tis, cum juventuti tantum instituendæ elaboratum id esse
 “contendis: ea certe scribis, quæ a viris, istiusmodi rerum
 “haud imperitis, cum voluptate & fructu legi possunt. Vete-
 “ra quidem & satis cognita revocas in memoriam; sed ita
 “revocas, ut illustres, ut ornēs; ut aliquid vetustis adjicias
 “quod novum sit, alienis quod omnino tuum: bonas que pic-
 “turas bona in lucē collocando efficis, ut etiam iis, a quibus
 “sæpius conspectæ sunt, elegantiores tamen solito appa-
 “reant, & placeant magis.

“Certe, dum Xenophontem sæpius versas, ab illo & ea,
 “quæ a te plurimis in locis narrantur, & ipsum ubique nar-
 “randi modum, videris traxisse; stylique Xenophontei nito-
 “rem ac venustam simplicitatem non imitari tantum, sed
 “plane assequi: ita ut, si Gallice scisset Xenophon, non aliis
 “illum in eo argumento quod tractas verbis usurum, non
 “alio prorsus more scripturum judicem.

“Hæc ego, haud assentandi causa, quod vitium procul a
 “me abest, sed vere ex animi sententia dico. Cum enim
 “pulchris a te donis ditatus sim, quibus in eodem aut in alio
 “quopiam doctrinæ genere referendis imparē me sentio, vo-
 “lui tamen propensius erga te animi gratique testimonium pro-
 “ferre, & te aliquo saltem munusculo, etsi perquam dissimili,
 “remunerare.

“Perge,

ROMANO.

“ Perge, vir docte admodum & venerande, de bonis li-
 “ teris, quæ nunc neglectæ passim & spretæ jacent, bene me-
 “ reri : perge juventutem Gallicam, quando illi solummodo
 “ te utilem esse vis, optimis & preceptis & exemplis infor-
 “ mare. Quod ut facias, annis ætatis tuæ elapsis multos
 “ adjiciat Deus, iisque decurrentibus sanum te præstet at-
 “ que incolumem. Hoc ex animo optat ac vovet /

“ Tui observantissimus

FRANCISCUS ROFFENSIS.

“ Pransurum te mecum post Festa dixit mihi amicus ille
 “ noster, qui tibi vicinus est. Cum statueris tecum quo die
 “ adfuturus es, id illi significabis. Me certe annis aliisque
 “ debilitatum, quandocunque veneris, domi invenies.”

Five editions of Rollin's works are printed at Paris in 4to;
 the Belles Lettres, in 2 vol. the Histoire Ancienne, in 6
 vol. and the Histoire Romaines, in 8 vol.

ROMANO (JULIO) an Italian painter, born in
 1492, was the greatest artist, and most universal painter, of
 all the disciples of Raphael : was beloved by him, as if he
 had been his son, for the wonderful sweetness of his temper;
 and made one of his heirs, upon condition, that he should
 assist in finishing what he had left imperfect. Raphael died
 in 1520, and Romano continued in Rome some years after;
 but the death of Leo X, which happened in 1522, would
 have been a terrible blow to him, if Leo's successor Hadri-
 an VI. had reigned above a year : for Hadrian had no no-
 tion of the fine arts, and all the artists must have starved un-
 der his discouragement. Clement VII. however, who suc-
 ceeded Hadrian, was a different kind of man : he encour-
 aged painters and painting ; and, as soon as he was chosen
 pope, set Romano to work in the hall of Constantine, and
 afterwards in other public places. But his principal perfor-
 mances were at Mantua, where he was sent for by the mar-
 quis Frederico Gonzaga ; and indeed his good fortune di-
 rected him thither at a critical time : for, having made the
 designs of twenty lewd prints, which Marc Antonio en-
 graved,

See HADRIAN.

graved; and for which Aretine made inscriptions in verse, he would have been severely punished, if he had stayed in Rome. This appeared from the fate of Antonio, who was thrown into jail, suffered hard usage, and would have lost his life, if the cardinal di Medicis had not interposed. In the mean time Romano followed his business at Mantua, where he left lasting proofs of his great abilities, as well in architecture, as in painting: for he made his name illustrious by a noble and stately palace, built after his model, and beautified with variety of paintings after his designs. And indeed in architecture he was so eminently skilful, that he was invited back to Rome, with an offer of being the chief architect of St. Peter's church; but while he was debating with himself upon the proposal, death carried him off, as it had done Raphael, who was nominated by pope Leo X. to the same noble office. He died in 1546.

This painter had conceptions more extraordinary, more profound, more elevated, than even his master; but not so natural. He was a great imitator of the ancients, and was desirous to restore their form and fabricks: and he had the good fortune to find great persons, who committed to him the care of edifices, vestibules, and porticos, all tetrastyles, xistes, theatres, and such other places, as are not now in use. He was wonderful in the choice of attitudes; but did not exactly understand the lights and shades. He is frequently harsh and ungraceful: the folds of his draperies are neither beautiful, nor great, nor easy, nor natural, but all extravagant, and too like the habits of fantastical comedians. This is the judgment of Du Fresnoy: we add, that this painter had an advantage over the generality of his order by his great superiority in letters. He was profoundly learned in antiquity; and by conversing with the works of the most excellent poets, particularly Homer, had made himself an absolute master of the qualifications, necessarily required in a grand designer.

Art of
Painting,
p. 226.

RONSARD (PETER de) a French poet, of a noble family, was born in Vendomois, the same year that Francis I. was taken prisoner before Pavia; that is, in 1524. This circumstance is what he himself affixes to the time of his

Bayle's dict.
in voce.—
Baillet,
Jugemens
des Sçavans,
Tomp. IV.

his birth; though from other passages in him it might be concluded, that he was not born till 1526. He was brought up at Paris in the college of Navarre; but taking some disgust to his studies, he became a page of the duke of Orleans. This duke resigned him to the king of Scotland, but took him again, and employed him in several negotiations. Ronsard accompanied Lazarus de Bais to the diet of Spire; and, in his conversations with that learned man, conceived a passion for letters. He learned Greek under Dosat with Antony de Bais, the son of Lazarus; and afterwards devoted himself intirely to poetry, in which he became illustrious. The kings Henry II, Francis II, Charles IX, and Henry III, had a particular esteem for him, and loaded him with kindnesses. In 1562, he put himself at the head of some soldiers in Vendomois, and made all the slaughter of the protestants in his power. This circumstance gave occasion to the publishing some very satyrical pieces against him at Orleans, and in which he was represented as a priest: but he defended himself in verse, and denied his being an ecclesiastic. The truth is, he had some benefices in commendam, and; among others, the priory of St. Cosmius near Tours; where he died in 1585. Du Perron, afterwards cardinal, made his funeral oration; and a noble monument was erected there to his memory four and twenty years after. He was afflicted in a dreadful manner with the gout, which, it is said, was owing to his debauched way of life. He wrote much in the smaller way of ode, hymn, elegy, sonnet, epigram, &c; and there are a great number of amorous poems in his works, in which he does not always abstain from obscene expressions.

Ronsard is allowed to have had an elevated genius, and great talents for poetry; but wanting judgment, art, instead of perfecting nature, served only to corrupt it, in him. He is harsh and obscure to the last degree; which harshness and obscurity would be more excusable, had he been the first, who improved the French poetry: but he might, if he had pleased, have seen it in all its charms and natural beauties, and very near perfection, in Marot's writings. "Marot's turn and stile of his compositions are such, says Bruyere, that he seems to have wrote after Ronsard: there is hardly

"by any difference, except in a few words, between Marot and us. Ronsard, and the authors his contemporaries, did more disservice than good to style: they checked its course in the advances it was making towards perfection, and had like to have prevented its ever attaining it. It is surprising, that Marot, whose works are so natural and easy, did not make Ronsard, who was fired with the strong enthusiasm of poetry, a greater poet than either Ronsard or Marot." But what could be expected from a man, who had so little taste, that he called Marot's works, but with infinitely less propriety than Virgil and Ennius's, a dunghill, from which rich grains of gold by industrious working might be drawn? the author of his life, who relates this, observes also, that, though a greater poet, he was a very bad critic, with regard to his own works; for that, in correcting them, he erased the best things. Ronsard had farther an intolerable affectation of appearing learned in his poems; and by allusions, examples, and words, drawn from Greek and Latin, made them almost unintelligible, and very ridiculous. "I may truly affirm," says Muretus, who wrote a commentary upon the first book of his amorous poems; "I may truly affirm, that there are some of his sonnets, which could never have been understood, if he himself had not explained them either to me, or some other friend." Boileau cites this verse of Ronsard, as a specimen of the above affectation: speaking to his mistress, he says, *Êtes-vous pas ma seule entelechie*, "are not you my only entelechia?" Now entelechia is a word, peculiar to the natural peripatetic philosophy, the sense of which does not appear to have ever been fixed. Hermolabus Barbarus is said to have had recourse to the devil, in order to know the meaning of this new term, used by Aristotle; who however did not gain the information he wanted, the devil, probably to conceal his ignorance, speaking in a faint and whispering sort of voice. What could Ronsard's mistress therefore, or even Ronsard himself, know of it? and, what can excuse in a man of real genius the littleness of thinking a word fine and sublime, and the low affectation of using a learned term, because in truth no body could understand it? The following passage of Boileau will properly conclude our

Binet, Vie.
de Ronsard.

Bayle's dict.
in voce
BARBARUS.

account

Reflexion
vii. sur ch.
32. de Lon-
gin.

account of this poet : " It is the approbation of posterity
" alone," says that admirable critic as well as poet, " which
" must establish the true merit of works. Whatever eclat a
" writer may make during his life, whatever eloges he may
" receive, we cannot conclude infallibly from this, that his
" works are excellent. False beauties, novelty of stile, and
" a particular taste or manner of judging, which happens to
" prevail at that time, may raise a writer into high credit
" and esteem; and in the next age, when the eyes of men
" are opened, that which was the object of admiration shall
" be the object of contempt. We have a fine example of
" this in Ronfard, and his imitators, Du Bellay, Du-Bar-
" tas, Desportes, who in the last age were admired by all
" the world, in this are read by nobody."

An edition of Ronfard's works was published at Paris 1609,
in folio: they have since been reprinted in several volumes,
12mo.

Fenton's
Observa-
tions on
Waller's
Poems, p.
133, &c.
1730, 12mo.
and Gene-
ral Dict.

R O S C O M M O N (WENTWORTH DILLON earl of)
an English poet, was born in Ireland, while the government
of that kingdom was under the first earl of Strafford; to
whom he was related by his mother, and from whom at his
baptism he received the name of Wentworth. He was
educated in the protestant religion, his father having been
converted by archbishop Usher from the communion of the
church of Rome; and passed the years of his childhood in
Ireland. Then he was carried over to England, and placed
at the earl's seat in Yorkshire, under the tuition of Dr.
Hall, afterwards bishop of Norwich. By him he was in-
structed in Latin; and without learning the common rules
of grammar, which he could never remember, attained to
write in that language with classical elegance and propriety.
When the cloud began to gather over England, and the earl
of Strafford was singled out for an impeachment, he was, by
the advice of the lord primate Usher, sent to finish his edu-
cation at Caen in Normandy, under the care and direction
of the learned Bochart. After some years he travelled to
Rome, where he grew familiar with the most valuable re-
mains of antiquity, applying himself particularly to the
knowledge of medals, which he gained to perfection; and
he

he spoke Italian with so much grace and fluency, that he was frequently mistaken there for a native.

Soon after the restoration, he returned to England, where he was graciously received by king Charles II, and made captain of the band of pensioners. In the gaieties of that age, he was tempted to indulge a violent passion for gaming; by which he frequently hazarded his life in duels, and exceeded the bounds of a moderate fortune. A dispute with the lord privy seal, about part of his estate, obliging him to revisit his native country, he resigned his post in the English court; and soon after his arrival at Dublin, the duke of Ormond appointed him to be captain of the guards. Mrs. Katherine Phillips, in a letter to Sir Charles Cotterel dated at Dublin, October 19. 1662, styles him "a very ingenious person, of excellent natural parts, and certainly the most hopeful young nobleman in Ireland." However, he still retained the same fatal affection for gaming; and this engaging him in adventures, he was near being assassinated one night by three ruffians, who attacked him in the dark. But he defended himself with so much resolution, that he dispatched one of them, while a gentleman coming up disarmed another; and the third secured himself by flight. This generous assistant was a disbanded officer, of a good family and fair reputation; but whose circumstances were such, that he wanted even clothes to appear decently at the castle. But his lordship, on this occasion, presenting him to the duke of Ormond, obtained his grace's leave to resign to him his post of captain of the guards: which for about three years the gentleman enjoyed, and upon his death the duke returned the commission to his generous benefactor.

Letters of
Orinda to
Poliarchus,
p. 79. edit.
1705.

The pleasures of the English court, and the friendships he had there contracted, were powerful motives for his return to London. Soon after he came, he was made master of the horse to the duchess of York; and married the lady Frances, eldest daughter of the earl of Burlington, who had before been the wife of colonel Courtney. He began now to distinguish himself by his poetry; and about this time projected a design, in conjunction with his friend Mr. Dryden, for the refining and fixing the standard of our language. But this was intirely defeated by the religious commotions, that

were then increasing daily; at which time the earl took a resolution to pass the remainder of his life at Rome, telling his friends, "it would be best to sit next to the chimney, when the chamber smoaked." Amidst these reflections, he was seized with the gout; and being too impatient of pain, he permitted a bold French pretender to physic to apply a repelling medicine, in order to give him present relief; which drove the distemper into his bowels, and shortly put an end to his life. He died the 17th of January 1684, at his house near St. James's Westminster; and, as he was expiring, cried out, with the most intense fervor of devotion,

"My God, my Father, and my Friend,
"Do not forsake me at my end.

His poems, which are not numerous, are printed together in the first volume of the works of the minor poets. His "Essay on Translated Verse," and his translation of Horace's Art of Poetry, have great merit: Mr. Waller addressed a poem to his lordship upon the latter, when he was seventy-five years of age. In the writings of this nobleman we view, says Mr. Fenton, the image of a mind naturally serious and solid, richly furnished and adorned with all the ornaments of art and science; and those ornaments unaffectedly disposed in the most regular and elegant order. His imagination might probably have been more fruitful and sprightly, if his judgment had been less severe; but that severity, delivered in a masculine, clear, succinct style, contributed to make him so eminent in the didactical manner, that no one ever exceeded him in it. He was a man of an amiable composition, as well as a good poet; as Mr. Pope, in his Essay on Criticism, hath testified in the following lines:

"—— Roscommon not more learn'd than good,
"With manners generous as his noble blood:
"To him the wit of Greece and Rome was known,
"And ev'ry author's merit but his own.

VER. 727.

ROSINUS.

ROSINUS (JOHN) a German, learned in antiquities, was born at Eifenac in Thuringia about the year 1550. He was educated in the university of Jena; in 1579, became sub-rector of a school at Ratisbon; and afterwards, was chosen minister of a Lutheran church at Wickerstadt, in the duchy of Weimar. In 1592, he was called to Naumburg in Saxony, to be preacher at the cathedral church; and there continued till 1626, when the plague, seizing the town, carried him off. He was a very learned man, and the author of some works; the principal of which is, *Antiquitatum Romanorum libri decem*, printed first at Basil in 1583, folio. It is a very useful work, and has gone through several editions; the later of which have large additions by Dempster. That of Amsterdam 1685 in 4to. is printed with an Elzevir letter, upon a good paper, and has the following title: *Joannis Rosini Antiquitatum Romanarum corpus absolutissimum. Cum notis doctissimis ac locupletissimis Thomæ Dempsteri J. C. Huic postremæ editioni accuratissimæ accefferunt Pauli Manutii libri II. de Legibus, & de Senatu, cum Andréæ Schotti Electis, 1. De Priscis Romanis Gentibus ac Familiis. 2. De Tribubus Rom. xxxv. Rusticis atque Urbanis. 3. De ludis festisque Romanis ex Kalendario Vetere. Cum Indice locupletissimo, & æneis figuris accuratissimis.*

Nicéron,
tome. xxx. l. ii.

ROUSSEAU (JOHN BAPTIST) an illustrious French poet, was born at Paris in 1669: he was the son of a shoemaker, but by his fine talents and his works acquired a quality, superior to that which he had by birth. His father however, being a man of substance, gave him as good an education as he could; and Rousseau soon shewed himself worthy of it. He discovered early a turn for poetry, which he cultivated all his life long; and at twenty years of age, was distinguished for some little productions in this way, full of elegance, taste, and spirit. In 1688, he attended M. de Bonrepos as page, in his embassy to the court of Denmark; and passed from thence to England with marshal Tallard, in quality of secretary. Nevertheless, our poet had so little of avarice and ambition in his nature, that he had no notion at all of making a fortune; and he actually refused some places,

which his friends had procured for him. In 1701, he was admitted into the academy of inscriptions and belles lettres. He had now obtained the reputation of a poet of the first rank, expected a place in the French academy, and was in hopes of obtaining Boileau's pension, which was going to be vacant; when an affair broke out, which obliged him to quit his country, and imbittered his whole life afterwards with a train of misfortunes. It is impossible for us in England to clear this affair up: it never was cleared up even at Paris; nor are the French agreed about it to this day. All that appeared is this. Some verses full of reflections, and of a very exceptionable nature were produced as Rousseau's: Rousseau denied that they were his, but maintained them to be forgeries, contrived for his ruin by those, who envied and hated him. He was tried in form; and, by an arrest of parliament in 1712, banished the kingdom for ever. Voltaire, who certainly has not shewn himself well affected to this poet, yet expresses himself thus upon the affair of his banishment: "those couplets, which were the cause of his banishment, and are like several which he owned, must either be imputed to him; or the two tribunals, which pronounced sentence upon him, must be dishonoured. Not that two tribunals, and even more numerous bodies, may not unanimously commit very great acts of injustice, when a spirit of party prevails. There was a violent party against Rousseau."

Siecle de
Louis XIV.
Tom. II.

He withdrew to Switzerland, where he found a protector in the count de Luc, the French ambassador to the Helvetic body; who carried him to Baden, and introduced him to prince Eugene, who was there. He continued with the prince, till the conclusion of the peace at Baden; and then, accompanying him to Vienna, was introduced by him to the emperor's court. He continued here three years, at the end of which he might have returned to his own country, some powerful friends offering to procure letters of grace for recalling him; but he answered, that it did not become a man unjustly oppressed, to seal an ignominious sentence by accepting such terms; and that "letters of grace might do well enough for those that wanted them, but certainly not for him, who only desired justice." He was afterwards at Brussels, and in

in 1721 went over to London ; where he printed a collection of his poems, in two volumes 4to. The profits arising from hence put his finances into good condition : but, placing his money with the emperor's company at Ostend, which failed soon after, he was reduced to the necessity of relying upon private benefactions. The duke of Aremberg gave him the privilege of his table at Brussels ; and, when this nobleman was obliged to go to the army in Germany in 1733, he settled on him a handsome pension, and assigned him an apartment in his castle of Enguien near Brussels. Rousseau, losing afterwards the good graces of the duke of Aremberg, as he had before lost those of prince Eugene, for he does not seem to have been happily formed for dependance, listened at length to proposals of returning to France, and for that purpose went incognito to Paris in 1739. He stayed there some little time ; but finding his affairs in no promising train, set out for Brussels. He continued some time at the Hague ; where he was seized with an apoplexy ; but recovered so far, as to be removed to Brussels, where he finished his unfortunate life the 17th of March 1741. He declared upon his death-bed, as he had declared to the celebrated Rollin at Paris a little before, that he was not the author of the verses, which occasioned his banishment ; and, as he had always a strong sense of religion, one knows not how to disbelieve him.

His executor, conformably to his intentions, gave a complete and beautiful edition of his works at Paris 1743, in three volumes 4to. and also in four volumes 12mo. They contain odes, epistles, epigrams, and comedies, in verse, and a collection of letters, in prose. Voltaire, who is not supposed to have done justice to Rousseau, owns however, that " his odes are beautiful, diversified, and abound with images ; that in his hymns, he equals the harmony and devotion observable in the spiritual songs of Racine ; and, that his epigrams are finished with greater care than those of Marot. He was not, continues the critic, so successful in operas, which require sensibility ; nor in comedies, which cannot succeed without gaiety. In both these qualities he was deficient ; and therefore failed in operas and comedies, as being foreign to his genius."

Siecle, &c.
ch. 29.

Wellwood's
Preface to
Rowe's
"Transla-
tion of
"Lucan,"
1728, in
folio.—
Bewell's
Memoirs of
the Life of
Rowe, pre-
fixed to
Rowe's
"Miscel-
laneous
Works."

ROWE (NICHOLAS) a good English poet, was the son of John Rowe, esq; serjeant at law; and born at Little Berkford in Bedfordshire in 1673. His education was begun at a private grammar school in Highgate; from whence he was soon after removed to Westminster, where he acquired great perfection in classical literature under the celebrated Busby. To his skill in Greek and Latin he is said to have added some knowledge of the Hebrew; but poetry was his early bent and darling study. His father, designing him for his own profession, took him from that school, when he was about sixteen years of age; and entered him a student in the Middle Temple. Being capable of attaining any branch of knowledge, he made a great progress in the law; and would doubtless have figured in that profession, if the love of the belles lettres, and of poetry in particular, had not stopped him. When he was five and twenty years of age, he wrote his first tragedy, called "The Ambitious Step-Mother;" and this, meeting with universal applause, made him lay aside all thoughts of rising by the law. Afterwards he wrote these following tragedies, "Tamerlane, The Fair Penitent, "Ulysses, The Royal Convert, Jane Shore, Lady Jane "Grey;" and a comedy, called "The Biter," in which he was not equally successful, for his genius did not lie towards comedy. He wrote also several poems upon different subjects, which have been published under the title of "Miscellaneous Works," in one volume: as his dramatic works have been in two. Being a great admirer of Shakspear, he gave the public an edition of his plays, and also prefixed a short account of his life. His last, and perhaps his best poem, is his "Translation of Lucan," which he just lived to finish, but not to publish: for it came out in 1728, folio, ten years after his death.

In the mean time the love of poetry and books did not make him unfit for business; for no body applied closer to it, when occasion required. The duke of Queensbury, when secretary of state, made Mr. Rowe secretary for public affairs. After the duke's death, all avenues were stopped to his preferment; and during the rest of queen Anne's reign, he passed his time with the muses and his books. A story indeed is told

Life of Cervantes, written by Don Gregorio Mayans and Siscar, the king of Spain's librarian.

is told of him, which shews that he had some acquaintance with her ministers. It is said, that he went one day to pay his court to the earl of Oxford, lord high treasurer of England, who asked him, if he understood Spanish well? He answered, no: but thinking, that his lordship might intend to send him into Spain on some honourable commission, he presently added, that he did not doubt but he could shortly be able both to understand and to speak it. The earl approving what he said, Mr. Rowe took his leave; and retiring a few weeks to learn the language, waited again on the earl to acquaint him with it. His lordship asking him, if he was sure he understood it thoroughly, and Mr. Rowe affirming that he did, "how happy are you, Mr. Rowe, said the earl, "that you can have the pleasure of reading and understanding the history of Don Quixote in the original?" Upon the accession of George I, he was made poet laureat, and one of the land surveyors of the customs in the port of London. The prince of Wales conferred on him the clerkship of his council; and the lord chancellor Parker made him his secretary for the presentations. He did not enjoy these promotions long; for he died the 6th of December 1718, in the 45th year of his age.

He was twice married: had a son by his first wife, and a daughter by his second. He was interred in Westminster Abbey over against Chaucer; and Mr. Pope wrote the following epitaph for a tomb, intended to be erected there to his memory by his wife.

"Thy reliques, Rowe, to this fair urn we trust,
 "And sacred place by Dryden's awful dust.
 "Beneath a rude and nameless stone he lies,
 "To which thy tomb shall guide inquiring eyes.
 "Peace to thy gentle shade, and endless rest!
 "Blest in thy genius, in thy love be blest!
 "One grateful woman in thy fame supplies,
 "What a whole thankless land to his denies.

ROWE (ELIZABETH) an English lady, famous for her fine parts and writings in verse and prose, was the daughter of Mr. Walter Singer, a dissenting minister; and born

Mrs. Rowe's
 "Miscella-
 neous
 "Works,"
 with her
 life prefix-
 ed, 1739, in
 two vol.
 8vo.

at Ilchester in Somersetshire, September the 11th 1674. Her father was possessed of a competent estate near Frome in that country, and lived thereabouts; but being imprisoned at Ilchester for nonconformity, married a wife, and settled in that town. The daughter gave early symptoms of fine parts; and, as her strongest bent was to poetry, she began to write verses, at twelve years of age. She was also fond of the sister-arts, music and painting; and her father was at the expence of a master, to instruct her in the latter. She was a warm devotee, so as to border on what some might call enthusiasm; and this habit, which grew naturally from constitution in her, was also powerfully confirmed by education and example. She was early acquainted with the pious bishop Ken; and, at his request, wrote her paraphrase on the 38th chapter of Job. In the year 1696, the 22d of her age, a collection of her poems was published: they were intitled, "Poems on several occasions, by Philomela."

She understood the French and Italian tongues well: for which however she had no other tutor, than the honorable Mr. Thynne, son to the lord viscount Weymouth, who kindly took upon him the task of teaching her. Her shining merit, and the charms of her person and conversation, procured her many admirers; and among others, it is said that the celebrated Mr. Prior made his addresses to her. There was certainly much of friendship, if not of love, between them; and Mr. Prior's answer to Mrs. Rowe's, then Mrs. Singer's, pastoral on those subjects, gives room to suspect, that there was something more than friendship on his side. In the mean time Mr. Thomas Rowe, a gentleman of uncommon parts and learning, and also of some talents for poetry, was the person whom Heaven had designed for her: for this gentleman, being at Bath in 1709, became acquainted with Mrs. Singer, who lived in retirement near it, and commencing an amour married her the year after. It must needs be imagined, that this was a most happy couple; for, some considerable time after his marriage, he wrote to her under the name of Delia a very tender ode, full of the warmest sentiments of connubial friendship and affection. But as whatever is exquisite, cannot by the provision of nature be lasting, so it happened here; for, this worthy gentleman died of a consumption in

May

See Mrs.
 Singer's
 "Pastoral
 "on Love
 "and
 "Friend-
 "ship,"
 printed in
 Prior's
 Poems, with
 his answer.

May 1715, aged 28 years, after having scarcely enjoyed himself five with his amiable consort. The elegy Mrs. Rowe composed upon his death, is deservedly reckoned among the best of her poems.

It was only out of a regard to Mr. Rowe, that she had hitherto borne London in the winter season, her prevailing passion leading her to solitude: upon his decease therefore, she retired to Frome, where the greatest part of her substance lay, and from which she stirred afterwards as seldom as she could. In this recess, she wrote the greatest part of her works. Her "Friendship in Death, in twenty letters from the dead to the living," was published in 1728; and her "Letters Moral and Entertaining" were printed, the first part in 1729, the second in 1731, and the third in 1733, 8vo. The design of these, as well as of "Friendship in Death," is, by fictitious examples of the most generous benevolence and heroic virtue, to inflame the reader to the practice of every thing, which can ennoble human nature, and benefit the world. In 1736, she published, "The History of Joseph;" a poem, which she had written in her younger years. She did not long survive this publication; for she died of an apoplexy, as was supposed, the 20th of February 1736-7. In her cabinet were found letters to several of her friends, which she had ordered to be delivered, immediately after her decease. The rev. Dr. Isaac Watts, agreeably to her request, revised and published her devotions in 1737, under the title of, "Devout Exercises of the heart in Meditation and Soliloquy, Praise and Prayer;" and, in 1739, her "Miscellaneous Works in prose and verse" were published in two volumes, 8vo. with an account of her life and writings prefixed.

As to her person, she was not a regular beauty, yet possessed a large share of the charms of her sex. She was of a moderate stature, her hair of a fine colour, her eyes of a darkish grey inclining to blue, and full of fire. Her complexion was very fair, and a natural blush glowed in her cheeks. She spoke gracefully, her voice was exceedingly sweet and harmonious; and she had a softness in her aspect, which inspired love, yet not without some mixture of that

awe

awe and veneration, which distinguished sense and virtue, apparent in her countenance, are wont to create.

RUBENS (Sir PETER PAUL) the prince of the Flemish painters, was born in 1577 at Cologne; whither his father John Rubens, counsellor in the senate of Antwerp, had been driven by the civil wars. The fineness of his parts, and the care that was taken in his education, made every thing easy to him: but he had not resolved upon any profession, when his father died; and the troubles in the Netherlands abating, his family returned to Antwerp. He continued his studies there in the belles lettres, and at his leisure hours diverted himself with designing. His mother, perceiving in him an inclination to this art, permitted him to place himself under Adam van Moort first, and Otho Venius after; both which masters he presently equalled. He only wanted to improve his talent by travelling, and for this purpose went to Venice; where, in the school of Titian, he perfected his knowledge of the principles of colouring. Afterwards he went to Mantua, and studied the works of Julio Romano; and from thence to Rome, where with the same care he applied himself to the contemplation of the antique, the paintings of Raphael, and every thing that might contribute to finish him in his art. What was agreeable to his gout, he made his own, either by copying, or making reflections upon it; and he generally accompanied those reflections with designs, drawn with a light stroke of his pen.

He had been seven years in Italy, when, receiving advice that his mother was ill, he took post, and returned to Antwerp: but she died before his arrival. Soon after he married; but losing his wife at the end of four years, he left Antwerp for some time, and endeavoured to divert his sorrow by a journey to Holland; where he visited Hurler at Utrecht, for whom he had a great value. He married a second wife, who was a prodigious beauty, and helped him very much in the figures of his women. His reputation being now spread all over Europe, queen Mary of Medicis, wife of Henry IV. of France, invited him to Paris; whither he went, and painted the Luxemburg galleries. Here the duke of Buckingham became acquainted with him, and was so taken with his

his solid and penetrating parts, as well as skill in his profession, that he is said to have recommended him to the infant Isabella, who sent him her ambassador into England, to negotiate a peace with Charles I. in 1630. He concluded the treaty, and painted the banquetting house; for which last affair the king paid him a large sum of money, and, as he was a man of merit, knighted him. He was an intimate friend of the duke of Buckingham; and he sold the duke as many pictures, statues, medals and antiques, as came to 10000 l. He returned to Spain, where he was magnificently rewarded by Philip IV, for the services he had done him. Going soon after to Flanders, he had the post of secretary of state conferred on him; but did not leave off his profession. He died in 1640, leaving vast riches behind him to his children; of whom Albert, the eldest, succeeded him in the office of secretary of state in Flanders.

The genius of this painter was lively, free, noble and universal. His gusto of design favors somewhat more of the Fleming, than of the beauty of the Antique; because he stayed not long in Rome: and though connoisseurs observe in all his paintings somewhat of great and noble, yet it is confessed, that, generally speaking, he designed not correctly. For all the other parts of painting, he was as absolute a master of them, and possessed them all as thoroughly, as any of his predecessors in that noble art. In short, he may be considered as a rare accomplished genius, sent from heaven to instruct mankind in the art of painting. This is the judgment of Du Fresnoy upon him. But besides his talent in painting, and his admirable skill in architecture, which displays itself in the several churches and palaces, built after his designs at Genoa, he was a person possessed of all the ornaments and advantages, that can render a man valuable: was universally learned, spoke several languages very perfectly, was well read in history, and withal an excellent statesman. His usual abode was at Antwerp; where he built a spacious apartment, in imitation of the Rotunda at Rome, for a noble collection of pictures, which he had purchased in Italy; and some of which, as we have observed, he sold to the duke of Buckingham. He lived in the highest esteem, reputation, and grandeur imaginable; was as great a patron, as master, of his

Fresnoy's
Art of Paint-
ing, p. 236.
Lond. 1716,
8vo.

his art ; and so much admired all over Europe for his many singular endowments, that no stranger of any quality could pass through the Low-Countries, without seeing a man, of whom they had heard so much.

His school was full of admirable disciples, among whom Van Dyck was he, who best comprehended all the rules and general maxims of his master ; and who has even excelled him in the delicacy of his colouring, and in his cabinet-pieces : but his gusto in the designing part was nothing better, than that of Rubens.

R U E (CHARLES de la) a French orator and poet, was born at Paris in 1643, and bred up among the jesuits. He distinguished himself early by fine parts and skill in polite literature ; and a Latin poem, which he composed in 1667 upon the conquests of Lewis XIV, was thought so excellent a piece, that the celebrated Peter Corneille translated it into French, and presented it to the king ; apologizing at the same time, for not being able to convey to his majesty the beauties of the original. Thus de la Rue was introduced to the knowledge of the public with great eclat ; and the king shewed him singular respect ever after. He was one of those, who had the care of the editions of the classics, for the use of the dauphin ; and Virgil was allotted to him, which he published with good notes, and an exact life of the author, in 1675, 4to. He published panegyrics, funeral orations and sermons, which shew him to have been a very great orator : his master-piece is a funeral oration for the prince of Luxembourg. There are also tragedies of his writing in Latin and French, which had the approbation of Corneille ; and therefore must have made him pass for no ordinary poet. He died in 1725, aged 82 years.

Besides this jesuit, there was another Charles de la Rue, a Benedictine monk, born in 1685 ; and who became so deeply learned in the Greek and Hebrew languages, and in divinity, that the celebrated Bernard de Montfaucon took him into his friendship, and made him an associate with him in his studies. Montfaucon had published, in 1713, the remains of Origen's Hexapla ; and was very desirous, that an exact and compleat edition should be given of the whole works
of

of this illustrious father. His own engagements not permitting him, he prevailed with de la Rue, whose abilities and learning he knew to be very sufficient for the work, to undertake it : and accordingly two volumes were published by him, in 1733, folio, with proper prefaces and useful notes. A third volume was ready for the press, when de la Rue died in 1739 ; and though it was published afterwards, yet the edition of Origen was not quite compleated, some remaining pieces, together with the Origeniana of Huetius, being intended for a fourth volume.

R U I N A R T (T H I E R R Y) a French theologian, was born at Rheims in 1657, and became a Benedictine monk in 1674. He studied the scriptures, the fathers and ecclesiastic writers, in so masterly a way, that the learned Mabillon chose him for a companion in his literary labours. He shewed himself not unworthy of the good opinion Mabillon had conceived of him, when he published in 1689, *Acta Primorum Martyrum Sincera*, &c. 4to. meaning the martyrs of the four first centuries. In a preface to this work, he endeavours to refute a notion, which our learned Dodwell had advanced in a piece de paucitate martyrum, inserted among his *Dissertationes Cyprianicæ*. A new edition of this work, with alterations and additions, was printed in 1713, folio. Ruinart published other learned works, and assisted Mabillon, whom he survived, and whose life he wrote, in the publication of the acts of the saints, and annals of their order. He gave also an edition of the works of Gregory of Tours, at Paris 1699, in folio. When Mabillon died in 1707, he was appointed to continue the work, he had jointly labored with him ; upon which he travelled to Champagne, in quest of new memoirs, but died, while he was out, in 1709.

Nicetas,
tom. II.

R U S H W O R T H (J O H N) an English gentleman, and author of useful *Historical Collections*, was of an ancient family, and born in Northumberland about the year 1607. Towards the end of James Ist's reign, he was a student in the university of Oxford ; but left it soon, and entered himself of Lincoln's Inn, where he became a barrister. But his
humour

Wood's A-
then. Oxon.
v. II. p. 846.
edit. 1721.

humour leading him more to state-affairs than the common law, he began early to take, in characters or short-hand, speeches and passages at conferences in parliament, and from the king's own mouth what he spake to both houses; and was upon the stage continually an eye and ear witness of the greatest transactions. He did also personally attend and observe all occurrences of moment, during eleven years interval of parliament from 1630 to 1640, in the star chamber, court of honour, and exchequer chamber; when all the judges of England met there upon extraordinary cases; and at the council table, when great causes were tried before the king and council. And when matters were agitated at a great distance, he was there also; and went on purpose out of curiosity to see and observe what was doing, at the camp at Berwick, at the fight at Newborn, at the treaty at Rippon, and at the great council at York.

In 1640, he was chosen an assistant to Henry Elsynge, esq; clerk of the house of commons; by which means he became acquainted with the debates in the house, and privy to their proceedings. The house reposed such confidence in him, that they entrusted him with their weightiest affairs; particularly, in conveying messages and addresses to the king while at York: between which place and London, though 150 computed miles, he is said to have rode frequently in twenty-four hours. In 1643, he took the covenant; and, when sir Thomas Fairfax, who was his near relation, was appointed general of the parliament-forces, he was made his secretary: in which office he did great services to his master. In 1649, attending lord Fairfax to Oxford, he was created master of arts, as a member of Queen's college; and at the same time was made one of the delegates, to take into consideration the affairs, depending between the citizens of Oxford and the members of that university. Upon lord Fairfax's laying down his commission of general, Mr. Rushworth went and resided for some time in Lincoln's Inn; and being in much esteem with the prevailing powers, he was appointed one of the committee in January 1651-2, to consult about the reformation of the common law. In 1658, he was chosen one of the burgeses for Berwick upon Tweed, to serve in the protector Richard's parliament; and was
again

again chosen for the same place in the healing parliament, which met April the 25th, 1660.

After the restoration he presented to the king several of the privy council's books, which he had preserved from ruin during the late distractions; but does not appear to have received any other reward than thanks, which was given him by the clerk of the council in his majesty's name. Sir Orlando Bridgman, lord keeper of the great seal, appointed him his secretary in 1677, and continued him in that office, as long as he kept the seals. In 1678, he was a third time elected, burgess for Berwick, as he was in the succeeding parliament in 1679, and afterwards for the Oxford parliament. Upon the dissolution of this, he lived in the utmost retirement and obscurity in Westminster. He had had many opportunities of enriching himself, at least of obtaining a comfortable subsistence; but, either thro' carelessness or extravagance, he never became master of any considerable possessions. At length being arrested for debt, he was committed to the King's Bench prison in Southwark, where he dragged on the last six years of his life in a miserable condition; having greatly lost the use of his understanding and memory, partly by age, and partly by drinking strong liquors to keep up his spirits. Death released him the 12th of May, 1690. He had several daughters, one of whom was married to Sir Francis Vane.

His "Historical Collections of private Passages in State, weighty Matters in Law, remarkable Proceedings in parliament," were published at different times, in folio. The first part, from the year 1618 to 1629, was published in 1659. The copy had been presented to Oliver Cromwell, when he was protector; but he, having no leisure to peruse it, recommended it to Mr. Whitelock, who running it over made some alterations and additions. The second part appeared in 1680, the third in 1692; and the fourth and last, which extends to the year 1648, in 1701. All the seven volumes were reprinted together in 1721, and the trial of the earl of Stafford, which makes the whole eight volumes. This work has been highly extolled by some, and as much condemned by others. All, who have been averse to king Charles I. and his measures, have highly extolled it; all, who have been favorers of that king and his cause, have represented it as extremely partial,

and

White-
lock's Me-
morials, p.
666.

and discredited it as much as possible. But the person who professedly set himself to oppose it, and to ruin its credit, was Dr. John Nalson of Cambridge; who published, by the special command of king Charles II, "An impartial Collection of the great Affairs of State, from the beginning of the Scotch rebellion in the year 1639, to the murder of king Charles I. wherein the first occasions, and whole series of the late troubles in England, Scotland, and Ireland, are faithfully represented. Taken from authentic records, and methodically digested." The title promises to bring the history down to the murder of Charles I. but Dr. Nalson lived only to put out two volumes in folio, 1682, and 1683, which brings it no lower than January 1641-2. He professes in the introduction to this work, "to make it appear, that Mr. Rushworth hath concealed truth, endeavoured to vindicate the prevailing detractions of the late times, as well as their barbarous actions, and, with a kind of a rebound, to libel the government at second hand:" and so far it is certain, that his aim and design was to decry the conduct of the court, and to favor the cause of the parliament; for which reason it is easy to conceive, that he would be more forward to admit into his collections, what made for, than what made against that purpose. But it does not appear, nor is it pretended, that Mr. Rushworth has wilfully omitted, or misrepresented, facts or speeches; or, that he has set forth any thing but the truth, though he may not sometimes have set forth the whole truth, as is the duty of an impartial historian: so that his collections cannot be without great use, if it be only to present us with one side of the question.

He published also in 1680, "The Tryal of Thomas Earl of Strafford, &c. to which is added a short account of some other matters of fact, transacted in both houses of parliament, precedent, concomitant, and subsequent to the said tryal, with some special arguments in law relating to a Bill of Attainder," folio.

Niceron,
t. XXXIII.

R U Y S C H (FREDERIC) one of the greatest anatomists, that ever appeared in Holland, was the son of Henry Ruyseh, commissary of the States General; and was born at the Hague, the 23d of March 1638. After he was sufficiently grounded

grounded in proper learning at home, he went to Leyden; where he applied himself to anatomy and botany. From Leyden, he passed to Francker; where, having finished his studies, he took the degree of doctor in physic. Then he returned to the Hague; and, marrying a wife in 1661, settled so heartily to the practice of his profession, as even to neglect every other pursuit and study, which had not some connection with, or relation to it. A piece, which he published in 1665, *De vasis lymphaticis & lacteis*, did him so much honor, that he was invited the year after to be professor of anatomy at Amsterdam. This invitation he gladly accepted; Amsterdam being a very proper place, to gratify his passion for perfecting himself in natural history and anatomy. For this, he spared neither pains nor expence; was continually employed in dissections; and examined every part of the human body with the most scrupulous exactness. He contrived new means to facilitate anatomical inquiries; and found out a particular secret to prepare dead bodies, and to preserve them many years from putrefaction. His collection in this way was really marvellous. He had foetuses in a regular gradation, from the length of the little finger to the size of an infant upon the point of being born; he had grown up persons of all ages; and he had innumerable animals of all sorts and countries. In short, his cabinets were full of these and other natural curiosities. The czar Peter of Russia made him a visit in 1717; and was so struck with his collection, that he purchased it of him for thirty thousand florins, and sent it to Petersburg.

In 1685, he was made professor of physic, which post he filled with honor till 1728, when he unhappily broke his thigh by a fall in his chamber. The year before, he had the misfortune to lose his son Henry Ruysch, doctor of physic: who, like his father, was an able practitioner, skilled in botany and anatomy, and was supposed to be very aiding to his father in his publications, experiments, and inventions. This Henry Ruysch published at Amsterdam 1718, in two volumes folio, a work with this title: *Theatrum Universale omnium animalium, maxima cura a J. Jonstonio collectum, ac plussquam trecentis piscibus nuperrime ex Indiis Orientalibus allatis, ac nunquam antea his terris visis, locupletatum*. This son died, when his father wanted him most; who had now no

body near him, but his youngest daughter, who was still unmarried. This lady understood anatomy perfectly, having been initiated in all the mysteries of the art; and therefore was qualified to assist her father in completing that second collection of rarities in anatomy and natural history, which he began to make, as soon as he had sold the first. His anatomical works are printed in four volumes quarto.

Ruyfch died the 22d of February 1731, in his 93d year. He had spent his whole life in the study of anatomy, had published many books, and doubtless made many discoveries in it; yet not so many, as he himself imagined. His great fault was, not reading enough: altogether intent upon his own researches, he was ignorant of what others had discovered; and so often gave for new, what had been described by other anatomists. This, and his differing from the learned in his profession, involved him in almost continual disputes. He was a member of the royal society at London, and of the academy of sciences at Paris; in which last place he succeeded Sir Isaac Newton, in 1727.

R Y E R (PETER DU) a French writer, was born at Paris of a very good family, in 1605; and, being liberally educated, made a good progress in literature, which afterwards stood him in greater stead than he could have wished. He was made secretary to the king in 1626; but marrying a woman of no fortune, was obliged to sell his place in 1633. He had not what was sufficient to maintain his family; and therefore became secretary to the duke of Vendome. His writings gained him a place in the French academy in 1646, and he was afterwards made historiographer of France with a pension; yet continued so very poor, that he was obliged to write for the booksellers. He is the author of nineteen dramatic pieces and thirteen translations, which, says Voltaire, "were all well received in his time;" yet necessity, as may easily be imagined, would not permit him to give that perfection to his works, as was requisite to make their merit lasting. He died in 1658.

Siecle de
Louis XIV.
tom. II.

S.

SAAVEDRA (MICHAEL DE CERVANTES) a celebrated Spanish writer, and the inimitable author of *Don Quixote*, was born at Madrid in the year 1549. From his infancy he was fond of books; but he applied himself wholly to books of entertainment, such as novels and poetry of all kinds, especially Spanish and Italian authors. From Spain he went to Italy, either to serve cardinal Aquaviva, to whom he was chamberlain at Rome; or else to follow the profession of a soldier, as he did some years under the victorious banners of Marco Antonio Colonna. He was present at the battle of Lepanto, fought in the year 1571; in which he either lost his left hand by the shot of an harquebus, or had it so maimed, that he lost the use of it. After this he was taken by the Moors, and carried to Algiers, where he continued a captive five years and a half. Then he returned to Spain, and applied himself to the writing of comedies and tragedies; and he composed several, all of which were well received by the public, and acted with great applause. In the year 1584, he published his *Galatea*, a novel in six books; which he presented to Ascanio Colonna, a man of high rank in the church, as the first fruits of his wit. But the work which has done him the greatest honor, and will immortalize his name, is the history of *Don Quixote*; the first part of which was printed at Madrid in the year 1605. This is a satire upon books of knight-errantry; and the principal, if not the sole end of it was to destroy the reputation of these books, which had so infatuated the greater part of mankind, especially those of the Spanish nation. This work was universally read; and the most eminent painters, tapestry-workers, engravers, and sculptors, have been employed in representing the history of *Don Quixote*. Cervantes, even in his life-time, obtained the glory of having his work receive a royal approbation. As king Philip the Third was standing in a balcony of his palace at Madrid, and viewing the country, he observed a student on the banks of the river Manzanares reading in a book, and from time to time breaking off, and beating his forehead

Life of Cervantes by Don Gregorio Mayans & Siscar, his Catholic Majesty's Library Keeper, prefixed to the edition of Don Quixote at Lond. 1738. in 4to.

Life, &c.
page 56.

with extraordinary tokens of pleasure and delight; upon which the king said to those about him, "*That scholar is either mad or reading Don Quixote.*" the latter of which proved to be the case. But *virtus laudatur & alget*: notwithstanding the vast applause his book every where met with, he had not interest enough to procure a small pension, but had much ado to keep himself from starving. In the year 1615, he published a *second part*; to which he was partly moved by the presumption of some scribbler, who had published a continuation of this work the year before. He wrote also several novels, and among the rest, "*The Troubles of Perfiles and Sigismunda.*" He had employed many years in writing this novel, and finished it but just before his death; for he did not live to see it published. His sickness was of such a nature, that he himself was able to be, and actually was, his own historian. At the end of the *Preface to the Troubles of Perfiles and Sigismunda*, he represents himself on horseback upon the road, and a student overtaking him, who entered into conversation with him: "and happening to talk of my illness, says he, the student soon let me know my doom, by saying it was a dropsy I had got, the thirst attending which, all the water of the ocean, though it were not salt, would not suffice to quench. Therefore Senor Cervantes, says he, you must drink nothing at all, but do not forget to eat; for this alone will recover you without any other physic. I have been told the same by others, answered I, but I can no more forbear tippling, than if I were born to do nothing else. My life is drawing to an end; and from the daily journal of my pulse, I shall have finished my course by next sunday at the farthest. --- But adieu, my merry friends all, for I am going to die; and I hope to see you ere long in the other world, as happy as heart can wish." His dropsy increased, and at last proved fatal to him; yet he continued to say and to write *bons mots*. He received the last sacrament on the 18th of April 1616, yet the day after wrote a *Dedication of the Troubles of Perfiles and Sigismunda*, to the Condé de Lemos. It is so great a curiosity, and illustrates the true spirit and character of the man so well, that we cannot do better than insert it here.

" There

“ There is an old ballad, which in its day was much in vogue, and it began thus : *and now with one foot in the stirrup*, &c. I could wish this did not fall so pat to my epistle, for I can almost say in the same words,

“ *And now with one foot in the stirrup*

“ *Setting out for the regions of death,*

“ *To write this epistle I cheer up,*

“ *And salute my lord with my last breath.*

“ Yesterday they gave me the extreme unction, and to day I write this. Time is short, pains increase, hopes diminish ; and yet for all this I would live a little longer, methinks, not for the sake of living, but that I might kiss your excellency's feet : and it is not impossible, but the pleasure of seeing your excellency safe and well in Spain might make me well too. But if I am decreed to die, heaven's will be done : your excellency will at least give me leave to inform you of this my desire ; and likewise that you had in me so zealous and well-affected a servant, as was willing to go even beyond death to serve you, if it had been possible for his abilities to equal his sincerity. However I prophetically rejoice at your excellency's arrival again in Spain : my heart leaps within me to fancy you shewn to one another by the people, *There goes the Condé de Lemos!* and it revives my spirits to see the accomplishment of those hopes, which I have so long conceived of your excellency's perfections. There are still remaining in my soul certain glimmerings of *The weeks of the Garden*, and of the famous Bernardo. If by good luck, or rather by a miracle, heaven spares my life, your excellency shall see them both ; and with them the *second part of Galatea*, which I know your excellency would not be ill pleased to see. And so I conclude with my ardent wishes, that the Almighty will pre-serve your excellency.

Madrid Apr. 19,

1616.

“ Your excellency's servant,

“ MICHAEL DE CERVANTES.

According to this epistle dedicatory, it is highly probable he died soon after. The particular day is not known, nor even the month. It is certain, that he did not live long enough to see *The Troubles of Persiles and Sigismunda* printed: for on the 24th of September 1616, at San Lorenzo el real, a license was granted to Donna Catalina de Salazar's widow to print that book. In the *Preface* to his *Novels*, he has given us this description of his person. "He whom thou
 "seest here with a sharp aquiline visage, brown chestnut-coloured hair, his forehead smooth and free from wrinkles;
 "his eyes brisk and chearful; his nose somewhat hookish,
 "but well proportioned; his beard silver coloured, which
 "twenty years ago was gold; his mustachios large; his
 "mouth little; his teeth neither small nor big, in number
 "only six, in bad condition and worse ranged, for they have
 "no correspondence with each other; his body middle-sized; his complexion lively, rather fair than swarthy;
 "somewhat thick in the shoulders; and not very light of
 "foot: this, I say, is the effigies of the author of *Galatea*,
 "and of *Don Quixote de la Mancha*. He made likewise the
 "*Voyage to Parnassus*," in imitation of Cæsar Caporal the
 "Perugian; and other works, which wander about the
 "world here and there and every where, and perhaps too
 "without the maker's name."

SABINUS. There are three persons of this name recorded in the republic of letters, whom it may be right just to mention. There was Sabinus, an elegant poet, in the time of Augustus: who published, according to Ovid, the following epistles, viz. Ulysses to Penelope, Hippolytus to Phædra, Demophoon to Phyllis, Jason to Hypsipile, and Sappho to Phaon, none of which are preserved; those among Ovid's with these titles being esteemed unworthy of either of them. But the general opinion is, that some, if not all, of the six following are Sabinus's, though among Ovid's: namely, Paris to Helen, Helen to Paris, Leander to Hero, Hero to Leander, Aconitus to Cydippe, and Cydippe to Aconitus. Ovid observes, that Sabinus was the author of some other works, which he did not live to publish:

Quique

Quique suam Træzen, imperfectumque Dierum
Deseruit celeri morte Sabinus opus,

De PONTO, lib. iv. el. 16.

There was Franciscus Floridus Sabinus, a learned man, who flourished soon after the restoration of letters in the west, and died in the year 1547. Vossius says, that he was a very polite and delicate writer; and others have represented him, as a critic of good taste, great discernment, and more than ordinary learning. His principal works are, *In calumniatores Plauti & aliorum linguae latinae scriptorum Apologia*, at Basil 1540; and *Lectionum Succellatarum libri tres*, at Frankfort 1602, 8vo.

Hist. Lat.
L. III. cxi.

Lastly, there was George Sabinus, a man of fine parts, and one of the best Latin poets of his time. He was born in the electorate of Brandenburg, in 1508; and at fifteen years of age sent to Wittenberg, where he was privately instructed by Melancthon, in whose house he lived. He had a vast ambition to excel: inasmuch that Camerarius tells us, he has seen him cry at the recital of a good poem; because, as he would say, he not only was unable to write one himself, but was even ignorant of the means to attain perfection in this way. However, he did not despair, it is plain; for at twenty-two, he published a poem, intitled, *(Res Gestæ Caesarum Germanorum)*, which spread his reputation all over Germany, and made all the princes, who had any regard for polite literature, his friends and patrons. Afterwards he travelled into Italy, where he contracted an acquaintance with Peter Bembo and other learned men; and in his return paid his respects to Erasmus at Friburg, when that great man was in the last stage of life. In 1536, he married Melancthon's eldest daughter at Wittenberg, to whom he was engaged before his journey into Italy. She was very handsome, but fourteen years of age, understood Latin well; and Sabinus always lived happily with her: but he had several altercations with Melancthon, because being very ambitious, he wanted to raise himself to civil employment; and did not like the humility of Melancthon, who confined himself to literary pursuits, and would be at no trouble to ad-

In vit. Me-
lancthi.

vance his children. This misunderstanding occasioned Sabinius to remove into Prussia in 1543, and to carry his wife with him, who afterwards died at Konigsberg in 1547. He settled at Franckfort upon the Oder, and performed the office of a professor there, under the patronage of the elector of Brandenburg. He married a second wife, and became very famous for his wisdom and eloquence, as well as for his parts and learning; which brought him to the knowledge of Charles V, and occasioned him to be sent on some embassies. He was sent particularly by the elector of Brandenburg into Italy, where he seems to have contracted an illness, of which he died that year; that is, in 1560: the very same year in which Melancthon died. His Latin poems, of various kinds, have been often printed, and are well known.

SABLIÈRE, (ANTHONY de RAMBOUILLET de la) a French poet, who died at Paris in 1680. He wrote madrigals, which were published after his death by his son. These little poems have done him great honour, on account of a fineness of sentiment and delicate simplicity of stile; and may be considered as models in their kind. Voltaire says, that "they are written with delicacy, without excluding what is "natural." His wife Hésélîn de la Sablière was acquainted with all the wits of her time. Fontaine has immortalized her in his poems, by way of gratitude for a peaceable and happy refuge, which he found in her house almost twenty years.

Siecle de
Louis XIV.
tom. II.

SACCHI (ANDREA) an illustrious Italian painter, the son of a painter, was born at Rome in the year 1601; and under the conduct of Gioseppino made such advances in the art, that before he was twelve years of age, he carried the prize, in the academy of St. Luke, from all his much older competitors. With this badge of honour, they gave him the nickname of Andreuccio, to denote the diminutive figure he then made, being a boy: and though he grew up to be a tall, graceful, well-proportioned man, yet he still retained the name of *little Andrew*, almost to the day of his death. His application to the Chiaro-Scuors of Polydore, to the paintings of Raphael, and to the antique marbles, together with

with his studies under Albani, and his copying after Correggio, and others the best Lombard masters, were the several steps by which he raised himself to mighty perfection in historical compositions. The three first gave him his correctness and elegance of design; and the last made him the best colorist of all the Roman school. His works are not very numerous, by reason of the infirmities, which attended him in his latter years; and more especially the gout, which often confined him to his bed for several months together. And besides, he was at all times very slow in his performances; because "he never did any thing, he said, but what "he proposed should be seen by Raphael and Hannibal": which laid a restraint upon his hand, and made him proceed with the utmost precaution. His first patrons were the cardinals Antonio Barberini, and del Morte, the protector of the academy of painting. He became afterwards a great favourite of pope Urban VIII, and drew a picture of him, which, with some other things he painted after the life, may stand in competition with whatever has been done by the renowned for portraits. He was a person of a noble appearance, grave, prudent, and in conversation very entertaining. He was moreover an excellent architect, and had many other rare qualities: notwithstanding which, it is said that he had but few friends. The manner in which he criticised the men of abilities, and the little commerce he affected to have with his fellow artists, drew on him their hatred particularly. He was contemporary with Pietro di Cortona, and Bernini, and very jealous of their glory: with the latter of these he had the following adventure. Bernini desiring to have him see the choir of St. Peter, before he exposed it to public view, called on him to take him in his coach; but could by no means persuade him to dress himself, Sacchi going out with him in his cap and slippers. This air of contempt did not end here; but stepping near the window, at the entrance into the church of St. Peter, he said to Bernini, "This is the "point of view, from which I will judge of your work:" and, whatever Bernini could say to him, he would not stir a step nearer. Sacchi, considering it attentively some time, cried out as loud as he could, "Those figures ought to have "been larger by a palm:" and went out of the church, without

without saying another word. Bernini was sensible of the justness of his criticism, yet did not think fit to do his work over again. Sacchi died in the year 1661.

Wood's A-
thenæ Ox.
v. i.

Sidney's A-
pology for
Poetry,
1595, 4to.

SACKVILLE (THOMAS) the first lord Buckhurst, and earl of Dorset, was born in the year 1536 at Buckhurst in Sussex, the seat of that ancient family. He was sent to Oxford in the latter end of king Edward's reign; and after some stay there, removed to Cambridge, where he took the degree of master of arts. Then he was sent to the Inner Temple at London, and proceeded so far in the study of the law, as to be called to the bar; but without any design to practise, and only to qualify him more effectually for serving his country in parliament, where we find him in the reign of Philip and Mary. He had, early at the universities, acquired the name of a good poet; and, in 1557, he wrote his poetical piece, intitled, "The Induction," or introduction to the Myrror of Magistrates. This "Myrror of Magistrates" is a series of poems, formed upon a dramatic plan; and consists of examples of eminent bad men, who had come to miserable ends. It was very much applauded in its time. In 1561, was acted his tragedy of "Gorboduc;" the first, that ever appeared in verse, and greatly admired by the wits of that age. "Gorboduc, says Sir Philip Sidney, is full of stately speeches and well sounding phrases, climbing to the height of Seneca's stile; and as full of notable morality, which it doth most delightfully teach, and thereby obtains the very end of poetry." This tragedy was published at first surreptitiously by the booksellers; which moved lord Buckhurst, to give a correct edition of it himself in 1570. It afterwards went through other editions; notwithstanding which, for many years past it had been so strangely lost, that Dryden and Ottham, in the reign of Charles II, do not appear to have seen it, though they pretended to criticise it; and even the noted antiquary Wood knew just as little of it, as is plain from his telling us, that it was written in old English rhyme. Mr. Pope took a fancy to retrieve this play from oblivion, and to give it a run: in which design Mr. Spence was employed to set it off with all possible advantage, and it was printed pompously in 1736;

8vo. with a preface by the editor. Mr. Spence, speaking of his lordship as a poet, declares, that "the dawn of our English poetry was in Chaucer's time, but that it shone out in him too bright all at once to last long. The succeeding age was dark and overcast. There was indeed some glimmerings of genius again in Henry the eighth's time; but our poetry had never what could be called a fair settled day-light, till towards the end of queen Elizabeth's reign. It was between these two periods, that lord Buckhurst wrote; after the earl of Surry, and before Spenser." The INDUCTION is written so much in Spenser's manner, abounds so much in the same sort of descriptions, and is so much in the stile of Spenser, that if Sackville did not surpass this poet, it was because he had the disadvantage of writing first. Mr. Warton makes no scruple to affirm, that the INDUCTION "approaches nearer to the Fairy Queen in allegorical representations, than any other previous or succeeding poem."

Preface to
Gorboduc.

Observations on the
Fairy Queen,
p. 235.

Having by these productions established the reputation of being the best poet in his time, he laid down his pen; and, quitting that, assumed the character of the statesman, in which he also became superlatively eminent. He found leisure however to make the tour of France and Italy; and was on some account or other in prison at Rome, when the news arrived of his father sir Richard Sackville's death in 1566. Upon this, he obtained his release, returned home, entered into the possession of a vast inheritance, and soon after was taken into the peerage by the title of lord Buckhurst. He enjoyed this accession of honour and fortune too liberally for a while; but is said to have been reclaimed at length by the queen, who received him into her particular favor, and employed him in many very important affairs. He was indeed allied to her majesty: his grandfather having married a sister to sir Thomas Boleyn, afterwards earl of Wiltshire, who was father to Anne Boleyn, mother of queen Elizabeth. In 1587, he was sent ambassador to the states of the United Provinces, upon their complaints against the earl of Leicester; and though he discharged that nice and hazardous trust with great integrity, yet the favorite prevailed with his mistress to call him home, and confine him to his house for nine or ten months:

months : which command lord Buckhurst is said to have submitted to so obsequiously, that in all the time he never would endure, openly or secretly, by day or by night, to see either wife or child. His enemy however dying, her majesty's favor returned to him with stronger rays than before. He was made knight of the garter in 1590 ; and chancellor of Oxford in 1591, by the queen's special interposition. In 1598, He was joined with the lord treasurer Burleigh, in negotiating a peace with Spain ; and, upon the death of Burleigh the same year, succeeded him in his office : by virtue of which he became in a manner prime minister, and as such exerted himself vigorously for the public good and her majesty's safety.

Upon the death of queen Elizabeth, the administration of the kingdom devolving on him with other counsellors, they unanimously proclaimed king James ; and that king renewed his patent of lord high treasurer for life, before his arrival in England, and even before his lordship waited on his majesty. On the 13th of March 1604, he was created earl of Dorset. He was one of those, whom his majesty consulted and confided in upon all occasions ; and he lived in the highest esteem and reputation, without any extraordinary decay of health, till the year 1607. Then he was seized at his house at Horsley in Surry with a disorder, which reduced him so, that his life was despaired of : upon which the king sent him a gold ring enamelled black, set with twenty diamonds ; and this message, that " his majesty wished him a speedy and " perfect recovery, with all happy and good success, and that " he might live as long as the diamonds of that ring did endure, and in token thereof required him to wear it, and " keep it for his sake." He recovered this blow to all appearance ; but soon after, as he was attending at the council table, he dropped down, and immediately gave up his last breath. This sudden death, which happened on the 19th of April 1608, was occasioned by a particular kind of dropsy on the brain. He was interred with great solemnity in Westminster Abbey ; his funeral sermon being preached by his chaplain Dr. George Abbot, afterwards archbishop of Canterbury. Sir Robert Naunton writes of him in the following

ing terms : " They much commend his elocution, but more
 " the excellency of his pen. He was a scholar, and a per-
 " son of quick dispatch ; faculties that yet run in the blood :
 " and they say of him, that his secretaries did little for him
 " by way of inditement, wherein they could seldom please
 " him, he was so facete and choice in his phrase and stile.—
 " I find not, continues this writer, that he was any ways
 " inured in the factions of the court, which were all his
 " time strong, and in every man's note ; the Howards and
 " the Cecils on the one part, my lord of Essex, &c. on the
 " other part : for he held the staff of the treasury fast in his
 " hand, which once in a year made them all beholden to
 " him. And the truth is, as he was a wise man and a stout,
 " he had no reason to be a partaker ; for he stood sure in
 " blood and grace, and was wholly intente to the queen's
 " services : and such were his abilities, that she received as-
 " siduous proofs of his sufficiency ; and it has been thought,
 " that she might have more cunning instruments, but none
 " of a more strong judgment and confidence in his ways,
 " which are symptoms of magnanimity and fidelity." To
 this character of Naunton, we will subjoin the observation
 of an honorable author, that " few first ministers have left so
 " fair a character, and that his family disdained the office
 " of an apology for it, against some little cavils, which—
 " *spreta exolescunt ; si irascere, agnita videntur.*"

Catalogue of
 Royal and
 Noble Au-
 thors of Eng-
 land, vol. 1.
 p. 162.

Several of his lordship's letters are printed in the cabala ;
 besides which there is a Latin letter of his to Dr. Bartholo-
 mew Clerke, prefixed to that author's Latin translation from
 the Italian of Balthazar Castilio's Courtier, intitled, *De Cu-
 riali five Aulico*, first printed at London about 1571. His
 lordship was succeeded in honor and estate by his son Ro-
 bert, and afterwards successively by his two grandsons, Rich-
 ard and Edward.

SACKVILLE (CHARLES) earl of Dorset and Mid-
 dlesex, a celebrated wit and poet, was descended in a direct
 line from Thomas lord Buckhurst, and born the 24th of
 January 1637. He had his education under a private tutor ;
 after which, making the tour of Italy, he returned to Eng-
 land a little before the restoration. He shone in the house of
 commons,

commons, and was caressed by king Charles II. but having as yet no turn to business, he declined all public employ. He was in truth, like Villiers, Rochester, Sedley, &c. one of the wits or libertines of Charles's court; and thought of nothing so much as feats of gallantry, which sometimes carried him to inexcusable excesses. He went a volunteer in the first Dutch war in 1655; and the night before the engagement composed that song, which is generally esteemed the happiest of his productions. Soon after he was made a gentleman of the bed-chamber; and, on account of his distinguished politeness, sent by the king upon several short embassies of compliment into France. Upon the death of his uncle James Cranfield, earl of Middlesex, in 1674, that estate devolved on him; and he succeeded likewise to the title by creation in 1675. His father dying two years after, he succeeded him in his estate and honors. He utterly disliked, and openly discountenanced the violent measures of James the second's reign; and early engaged for the prince of Orange, by whom he was made lord chamberlain of the household, and taken into the privy council. In 1692, he attended king William to the congress at the Hague, and was near losing his life in the passage. They went on board the 10th of January, in a very severe season; and when they were two or three leagues off Goree, having by bad weather been four days at sea, the king was so impatient to go on shore, that he took a boat: when, a thick fog arising soon after, they were so closely surrounded with ice, as not to be able either to make the shore, or get back to the ship. In this condition they remained twenty two hours, almost despairing of life; and the cold was so bitter, that they could hardly speak or stand at their landing; and lord Dorset contracted a lameness, which held him some time. In 1698, his health sensibly declining, he retired from public affairs; only now and then appearing at the council board. He died at Bath the 19th of January 1705-6, after having married two wives: by the latter of whom, he had a daughter, and an only son, Lionel Cranfield Sackville, who was created a duke in 1720, and is still living this present year 1760.

Lord Dorset wrote several little poems, which however are not numerous enough to make a volume of themselves, but

but may be found, some of them at least, among the works of the minor poets, published in 1749, 8vo. He was a great patron of poets and men of wit, who have not failed in their turn, to transmit his name with lustre to posterity. Prior, Dryden, Congreve, Addison, and many more, have all exerted themselves in their several panegyrics upon this patron: Prior more particularly, whose exquisitely wrought character of him, in the dedication of his poems to his son, the present duke of Dorset, is to this day admired as a masterpiece. Take the following passage, as a specimen: "the brightness of his parts, the solidity of his judgment, and the candor and generosity of his temper, distinguished him in an age of great politeness, and at a court abounding with men of the finest sense and learning. The most eminent masters in their several ways appealed to his determination: Waller thought it an honour to consult him in the softness and harmony of his verse; and Dr. Sprat in the delicacy and turn of his prose: Dryden determines by him, under the character of Eugenius, as to the laws of dramatic poetry: Butler owed it to him, that the court tasted his Hudibras; Wicherley, that the town liked his Plain Dealer; and the late duke of Buckingham deferred to publish his rehearsal, till he was sure, as he expressed it, that my lord Dorset would not rehearse upon him again. If we wanted foreign testimony, La Fontaine and St. Evremont have acknowledged, that he was a perfect master of the beauty and fineness of their language, and of all they call les belles lettres. Nor was this nicety of his judgment confined only to books and literature: he was the same in statuary, painting, and other parts of art. Bernini would have taken his opinion upon the beauty and attitude of a figure; and king Charles did not agree with Lely, that my lady Cleveland's picture was finished, till it had the approbation of my lord Buckhurst."

SADLER (JOHN) an English writer, descended of an ancient family in Shropshire, was born upon August the 18th, 1615, and educated at Emanuel college in Cambridge; where he became eminent for his great knowledge in the Hebrew and other Oriental languages. After having taken his degrees

grees in the regular way, and been some years fellow of his college, he removed to Lincoln's Inn, where he made a considerable progress in the study of the law, and became in 1644 a master in chancery. In 1649, he was chosen town clerk of London, and published the same year a book with this title, "*Rights of the Kingdom: or, Customs of our Ancestors, touching the duty, power, election, or succession of our kings and parliaments, our true liberty, due allegiance, three estates, their legislative power, original, judicial and executive, with the militia; freely discussed through the British, Saxon, Norman laws and histories.*" It was reprinted at London in 1682, and has always been highly valued by lawyers and others. He was greatly esteemed by Oliver Cromwell; who, by a letter from Cork dated December the 1st, 1649, offered him the place of chief justice of Munster in Ireland, with a salary of 1000*l. per annum*; which he excused himself from accepting. August the 31st, 1650, he was made master of Magdalen college in Cambridge, upon the removal of Dr. Rainbowe, who again succeeded Mr. Sadler after the restoration. In 1653, he was chosen member of parliament for Cambridge. In 1655, by warrant of the protector Cromwell, pursuant to an ordinance for the better regulating and limiting the jurisdiction of the high court of chancery, he was continued a master in chancery, when their number was reduced to six only. It was by his interest, that the Jews obtained the privilege of building for themselves a synagogue in London. In 1658, he was chosen member of parliament for Yarmouth; and the year following, was appointed first commissioner under the great seal with Mr. Taylor, Mr. Whitelock, and others, for the probate of wills. In 1660, he published "*Olbia: The New Island lately discovered.* With its religion, rites of worship, laws, customs, government, characters and language; with education of their children in their sciences, arts, and manufactures; with other things remarkable; by a christian pilgrim driven by tempest from Civita Vecchia, or some other parts about Rome, through the straits into the Atlantic ocean. The first part."

Soon after the restoration, he lost all his employments, by virtue of an act of parliament "*13 Caroli II. for the well-governing*"

“governing and regulating of corporations:” his conscience not permitting him to take or subscribe the oath and declaration therein required, in which it was declared, that *“it was not lawful, upon any pretence whatever, to take arms against the king;”* an obedience so absolute, that he thought it not due to any earthly power, though he had never engaged, or in any manner acted against the king. In the fire of London 1666, he lost several houses of value; and soon after his mansion-house in Shropshire had the same fate. These misfortunes and several others coming upon him, he retired to his manor and seat of Warmwell in Dorsetshire, which he had obtained with his wife; where he lived in a private manner, and died in April 1674, aged near sixty years.

SADOLET (JAMES) a very polite and learned Italian, was born at Modena in 1477; and was the son of an eminent Civilian, who, afterwards becoming a professor at Ferrara, took him along with him, and educated him with great care. He acquired a masterly knowledge in the Latin and Greek tongues very early, and then applied himself to philosophy and eloquence; taking Aristotle and Cicero for his guides, whom he considered as the first masters in these two ways. He also cultivated Latin poetry, in which he succeeded as well as most of the moderns. Going to Rome under the pontificate of Alexander VI, when he was about twenty-two, he was taken into the family of cardinal Caraffe, who loved men of letters: and upon the death of this cardinal in 1511, passed into that of Frederic Fregosa, archbishop of Salerno, where he found Peter Bembus, and contracted an intimacy with him. When Leo X. ascended the papal throne in 1513, he chose Bembus and Sadolet for his secretaries; men extremely qualified for the office, as both of them wrote with great elegance and facility: and soon after made Sadolet bishop of Carpentras near Avignon. Upon the death of Leo in 1521, he went to his diocese, and resided there during the pontificate of Hadrian VI. but Clement VII was no sooner seated in the chair in 1523, than he recalled him to Rome. Sadolet submitted to his holiness, but on condition that he should return to his diocese at the end of three years,

Niceron,
t. xxviii.

which he did very punctually : and it is well he did so ; for about a fortnight after his departure from Rome, in 1527, the city was taken and pillaged by the army of Charles V. Paul III, who succeeded Clement VII, in 1534, called him to Rome again ; made him a cardinal in 1536, and employed him in many important embassies and negotiations. Sadolet, at length grown too old to perform the duties of his bishopric, went no more from Rome ; but spent the remainder of his days there in repose and study. He died in 1547, not without poison, as some have imagined ; because he corresponded too familiarly with the protestants, and testified much regard for some of their doctors. It is true, he had written in 1539 a Latin letter to the senate and people of Geneva, with a view of reducing them to an obedience to the pope ; and had addressed himself to the Calvinists, with the affectionate appellation of, *Charissimi in Christo Fratres* : but this proceeded intirely from the sweetness, moderation, and peaceableness of his nature, and not from any inclination to protestantism, or any want of zeal for the church of Rome, of which he was never suspected : so that all surmises about poison may well be looked upon, as indeed they generally were, as vain and groundless.

Sadolet in his younger days was somewhat gay ; and, although his exterior deportment had gravity enough in it, yet there is no doubt that he indulged in the delights of Rome, under the voluptuous pontificates of Alexander VI, Julius II, and Leo X. However, he reformed his manners very strictly afterwards, and became a man of great virtue and goodness. He was, like the other scholars of his time, a close imitator of Cicero ; and therefore it is not surprising, that he is diffuse, wordy, and more remarkable for a fine turn of period, than for strength and solidity of matter : not but there are many noble and excellent sentiments in his writings. His works, which are all in Latin, consist of epistles, dissertations, orations, poems, and commentaries upon some parts of holy writ. They have been printed oftentimes separately : but they were collected and published together, in a large 8vo volume, at Mentz in 1607. All his contemporaries have spoken of him in the highest terms ; Erasmus particularly, who calls him *eximium ætatis suæ decus*. Though he was,

as all the Ciceronians were, very nice and exact about his Latin, yet he did not, like Bembo, carry this humor to so ridiculous a length, as to disdain the use of any words, that were not to be found in ancient authors; but adopted such terms, as later institutions and customs had put men upon inventing, as Ecclesia, Episcopi, &c. &c. The jesuit Rapin, speaking of his poetry, observes, that he had imitated the language and phraseology of the ancients, without any of their spirit and genius: but supposing this true, it is, I fear, no more than what may be said in some measure of those, who have best succeeded in modern Latin poetry.

SAGE (ALAIN RENE le) an ingenious French author, was born at Ruys in Bretany in the year 1667; and may perhaps be reckoned among those, who have written the language of their country the nearest to perfection. He had wit, taste, and the art of setting forth his ideas in the most easy and natural manner. His first work was a paraphrastical translation of Aristænetus's letters. He afterwards studied the Spanish tongue, and made a journey into Spain to acquaint himself with the Spanish customs. Le Sage generally took the plans of his romances from the Spanish writers; the manners of which nation he has very well imitated. His *le Diable Boiteux*, in two volumes 12mo. was drawn from the *Diabolo Cojuelo* of Guevara: and his *Gil Blas*, so well known in every country of Europe, from *Don Gusman d'Alfarache*. There are also his *le Bachelier de Salamanque*, his new *Don Quichotte*, and some comedies, which were well received at the French theatre. Le Sage died in a little house near Paris, where he supported himself by writing, in the year 1747. "His romance of *Gil Blas*, says Voltaire, continues to be read, because he has imitated nature in it."

Siecle de
Louis XIV.
tom. II.

There was also David le Sage, born at Montpellier about the end of the 16th century, and afterwards distinguished by his immoralities and want of oeconomy, as well as by his poetry. There is a collection of his, intitled *Les folies du Sage*, consisting of sonnets, elegies, satires, and epigrams. He died about the year 1650.

SAINTE-ALDEGONDE (PHILIP de MAR-
NIX lord du MONT) was one of the most illustrious persons
of the sixteenth century. He was a man of great wit and
learning; understood Hebrew, Greek, Latin, and several
living languages; and was deeply versed in civil law, poli-
ticks and divinity. He was born at Brussels in the year 1538;
and afterwards, when the Low Countries were persecuted
and oppressed by the Spaniards, retired into Germany, and
was promoted at Heidelberg to the place of counsellor in the
ecclesiastical council. He suffered great hardships, before he
withdrew. "I was forced, says he, to endure proscriptions,
"banishments, loss of estate, and the hatred and reproaches
"of all my friends and relations; and at last was imprisoned
"for a year under the duke of Alva and the commander Re-
"quezens, during which time I recommended myself to
"God for at least three months every night, as if that would
"be my last, knowing that the duke of Alva had twice or-
"dered me to be put to death in prison. *Tantum religio po-
"tuit suadere malorum.*" In the year 1572, he returned to
his own country, in order to employ his talents in the sup-
port of liberty, and to the advantage of the reformed religion.
He was highly esteemed by the prince of Orange, and did
him great services, not by arms but by words: for he knew
how to write and to speak well. In the year 1575, he was
one of the deputies sent by the states to England, to desire
the protection of queen Elizabeth. Three years after, he
was sent by the archduke Matthias to the Diet of Worms,
where he made an excellent speech to the electors and
princes of the empire then present; in which, as Thuanus
tells us, "having deplored the miserable state of the Low
"Countries, and sharply declaimed against the tyranny of the
"duke of Alva, and Don John of Austria, he desired the
"assistance of the empire, since the empire was exposed to
"the same danger with the Low Countries: and he foretold,
"that the flame of the war, if it were not stopped, would
"spread itself farther, and seize Cologne, Munster, Emb-
"den, and other neighbouring cities, which the Spaniards,
"by the advice of the duke of Alva, had long ago deter-
"mined to subdue." He was one of the plenipotentiaries
sent

Melchior
Adam in vi-
tis juriscen-
sult.

Melch. A-
dam, &c.

Hist. lib. xvi.

sent by the states into France in 1580, to offer the sovereignty of their provinces to the duke of Alençon; and, in 1581, attended that prince to England, from whence he wrote to the states the false news of his marriage with queen Elizabeth. This instance Mr. Wicquefort sets before the eyes of ambassadors, to make them cautious of the news they write. "Sometimes, says he, one cannot believe even what one sees: *vidit, aut vidisse putat*. The sieur de Sainte Aldegonde, who managed the affairs of the states of the Low Countries at the court of London in the year 1581, being one evening in the queen's chamber, saw her in conversation with the duke of Alençon. The lords and ladies were at such a distance, that they could have no share in it; but every body was witness of an action, from which a great consequence might be drawn. The queen, taking off a ring from her finger, put it upon that of the duke; who immediately went away with an air of joy and satisfaction, as carrying with him the pledge and assurances of his marriage. Sainte-Aldegonde, thinking this action of the utmost importance to his masters, gave them advice of it by an express, which he dispatched the same night. The ringing of bells and firing of cannon, and other signs of rejoicing, through all the Low Countries, proclaimed the satisfaction they received from this advice: but the queen reproached Sainte-Aldegonde for having precipitately given an advice, the falsity of which he might have known in a few hours." He was consul of Antwerp in 1584, when that city was besieged by the duke of Parma; in 1593, he conducted into the palatinate the princess Louisa Juliana, daughter of William I, prince of Orange, who had been betrothed to the elector Frederick IV; and, in 1598, he died at Leyden in the sixtieth year of his age.

Traite de
l'Ambassa-
deur, liv. 2.

Melch. A-
dam, &c.

He was one of the greatest and most discerning politicians of his own, or perhaps any other age. This would appear, if from nothing else, at least from a single tract of his, wherein he treats of the "*Designs of the Spaniards*," and their unwearied endeavours after universal monarchy; and where, like a true prophet, he foretold many political events, which actually happened in Great Britain, Poland, and France. Amidst all his employments he wrote or meditated something,

Melch. A-
dam, &c.

which might be useful to the church or the state : and the books which he published have not been thought the least service he performed. His view in many of his pieces was to refute the controversial writers of the church of Rome, and to raise enemies to the king of Spain. He did not always treat these matters in a serious way : many humorous productions came from his hands. In the year 1571, he published in Dutch the *Romish Hive*, *Alvearium Romanum* ; and dedicated it to Francis Sonnius, bishop of Boisleduc, one of the principal inquisitors of the Low Countries. This being full of comical stories was received by the people with incredible applause ; and like Erasmus's colloquies, did more injury to the church of Rome, than a serious and learned book would have done. He wrote in French a book of the same kind, which was printed soon after his death ; and is intitled *Tableau des differens de la Religion* ; that is, " a Picture of the differences of Religion." In this performance he is very facetious, and introduces jokes, mixed at the same time with good reasons. The success of this work was no less than that of the *Alvearium*. Numbers of people diverted themselves with examining this picture, and by that means confirmed themselves in their belief more strongly, than by reading the best book of Calvin. Thuanus however did not approve his method of treating controversy : " I saw, says he, Philip de Marnix at the siege of Paris, and lodged three months in the same house with him. He was a polite man, but this is no great matter. He has treated of religion in the same stile with Rabelais, which was very wrong in him." He is said to have been the author of a famous song, written in praise of prince William of Nassau, and addressed to the people of the Low Countries under the oppression of the duke of Alva : and this song was supposed to be of great service, when they were forming a design of erecting a new republick, which might support itself against so powerful a monarch, as the king of Spain. " In this point, says Verheiden, Sainte-Aldegonde shewed himself as it were another Tyrtæus, so often applauded by Plato ; for as this song contains an encomium of that brave prince, excitements to virtue, consolation for their losses, and useful advices, it inspired the people with a strong resolution

in *Elogiis*
aliquot The-
logorum,
 p. 145.

" of

"of defending the prince and the liberty of their country." He was engaged in a Dutch version of the holy scriptures, when he died. He had translated from the Hebrew into Dutch verse the psalms of David; but this version was not admitted into the church, though better than that which was commonly used. "That work, says Melchior Adam, has been several times printed, but never received by the common consent of the preachers; whereas the other version is learnt by some thousands: for the fate of books is according to the capacity of a reader: *Pro captu lectoris habent sua fata libelli.*" But if this maxim be true, the number of editions will be no proof of the goodness of a book; because the more foolish and empty any age is, and the more vitiated and depraved its taste, the more will ill books be sought after, and good ones neglected.

SAINT-CYRAN (JOHN DU VERGER DE HOURANNE, Abbot of) was descended from a noble family, and born at Bayonne in the 1581. He was instructed in the belles lettres in France, and afterwards went to study divinity at Louvain; where he acquired the friendship of Justus Lipsius, who has given a public testimony of his high esteem for him. The bishop of Poitiers was his patron, and resigned to him in 1620 the abbey of Saint-Cyran. He was a very learned man, and wrote a great many books. He is particularly memorable for two extraordinary paradoxes, he is said to have maintained: the first of which is, that *a man under certain circumstances may kill himself*, the second, that *Bishops may take up arms*. It appears however from an authentic memoir communicated to Mr. Bayle, that he did not in reality hold the lawfulness of suicide. The book, wherein this question is discussed, was printed at Paris in 1609, and intitled, *Question Royale, &c.* that is, "the *Royal Question*; shewing in what extremity, especially in the time of peace, a subject may be obliged to preserve the life of a prince at the expence of his own." The occasion of writing this book is curious enough to deserve to be mentioned: and it is as follows. When Henry IV, of France asked some lords what he should have done, if at the battle of Arques, instead of conquering, he had been obliged to fly, and embarking on the sea which was near with-

Lips. Cent.
IV. ep. 62,
& 92. Cent.
V. ep. 41.

Art. Saint-
Cyran. Nov.
I.

out any provisions, a storm had cast him upon some desert isle at a distance; one of them answered him, that "he would sooner have given himself for food, by depriving himself of his own life, which he must have lost soon after, than have suffered the king to perish with hunger." Upon this, the king started a question, whether this might lawfully be done? and the count de Cramail, who was present at this discourse, going some time after to visit Du Verger, whose particular friend he was, proposed to him this question, and engaged him to answer it in writing. Du Verger, who was then in the heat of youth, and might be touched with the generosity of the resolution, exercised himself upon this question purely metaphysical, as he would have done upon the clemency of Phalaris; and having given his solution of it two ways to the count de Cramail, this lord suppressed the best solution, and published the other without the author's name, or even knowledge, under the title of *Question Royale*; because the king had proposed it, and because it regarded only the single case relating to the life and person of the king. From which it appears, as Du Verger afterwards declared to his friends, that this little piece did not set forth his true opinion, but was only a paradox, which that lord had engaged him to maintain in his youth, as Isocrates wrote a panegyrick on Buisiris.

His other paradox, however, we do not find that he ever disowned. The bishop of Poitiers, his patron, not only took arms, and put himself at the head of a body of men, in order to force several noblemen he distrusted to leave Poitiers, but likewise published an *Apology* in 1615 against those, who asserted that "it was not lawful for ecclesiastics in a case of necessity to have recourse to arms." This apology is allowed to have had du Verger for its author; and it was pleasantly called by a learned man of that time, "*The Koran of the Bishop of Poitiers.*" Du Verger was one of those, who did not approve of the Council of Trent: he considered it as a political assembly, and by no means a true council. In the year 1637, he was committed to prison; as his friends say, because cardinal Richelieu wanted to be revenged on him, for refusing to vote in favor of the nullity of the marriage of the duke of Orleans with the princess of Lorraine. Other reasons however were publicly given out, and attempts were made to ruin

ruin him as a teacher of false doctrines. It is said, the cardinal thought him so well qualified to answer the ministers, who had written against cardinal Perron concerning the primacy of the pope and the real presence, that he exhorted him to undertake that work in prison, and offered him all the books and assistances necessary; but the abbot of Saint-Cyran replied, that it was not for the honor of the church, that the head and principal mystery of it should be defended by a prisoner. He died of an apoplexy at Paris, October the 2d, 1643: not however in confinement at Bois de Vincennes, as some have falsely asserted, but after he was set at liberty.

SAI N T E - M A R T H E, in Latin Sammarthanus: the name of a family in France, which for more than an hundred years has been fruitful in men of letters. The first Gaucher de Sainte-Marthe had a son named Charles, born in 1512, who became physician to Francis II, and was remarkable for his eloquence. Queen Margaret of Navarre and the dukes of Vendome, honored him with their particular esteem, and conferred favors upon him; and therefore, when those ladies died in 1550, he testified his grief by a funeral oration upon each, which he caused to be published the same year. That upon the queen was in Latin, the other in French. There is also some Latin and French poetry of his in being. He died in 1555.

Niceron,
tom. VIII.

Scevole, the nephew of Charles, was born at Loudun in February 1536, and became very distinguished both in learning and business. He loved letters from his infancy, and made a very great progress in them. He learned the Latin, Greek, and Hebrew tongues; and became an orator, a lawyer, a poet, and an historian. The qualities of his heart are said to have answered those of his head: for he is represented as having been a good friend, zealous for his country, and of inviolable fidelity to his prince. He had in the reigns of Henry III, and Henry IV, several considerable employments, which he sustained with great reputation. In 1579, he was governor of Poitiers, and afterwards treasurer of France for this district. In 1593 and 1594, he exercised the office of intendant of the finances, in the army of Bretagne; commanded by the duke de Montpensier: and in the latter of these years, he

he reduced Poitiers to the subjection of Henry IV, for which singular service that prince was greatly obliged to him. Some time after, he conceived thoughts of retiring to his own country, and spending the remainder of his life in contemplation and tranquillity : but he was again made governor of Poitiers, and this dignity was conferred on him with such singular circumstances of favor and esteem, that he could not decline it. Upon the expiration of this office, he went to Paris, and from thence to Loudun, where he lived the rest of his days in otio cum dignitate. This town had been often protected from ruin in the civil wars, merely by his credit ; and therefore could not but regard him as its protector and saviour. The inhabitants called him the father of his country. He died there in March 1623, regretted by all the world ; and his funeral oration was made by the famous Urban Grandier.* He was the author of, *La louange de la ville de Poitiers*, 1573 ; *Opera Poetica*, consisting of odes, elegies, epigrams, and sacred poems, in French and Latin, 1575 ; *Gallorum doctrina illustrium elogia*, 1598 : but his chief work, and that which keeps his name still alive in the republic of letters, is, his three books, called *Pædotrophia*, seu *de puerorum educatione*, printed in 1584, and dedicated to Henry III. This poem went through ten editions in the author's life-time, and hath gone through as many since. It was neatly printed at London 1708, in 12mo. together with the *Callipœdia* of Claudius Quillet ; who declares in that poem, how infinitely he admired it. Here follows part of a Latin letter of the poet Ronfard, to J. Anth. de Baif, to shew, how it was received at its first publication : — *Dii boni ! quem mihi librum misisti a nostro Sammarthano conscriptum ? non liber est, sunt ipsæ Musæ : totum nostrum Heliconæ testem appello. Quin & si de eo judicium mihi concessum sit, velim equidem illum omnibus hujus seculi Poetis anteponeere : vel si Bembus, Nagerius, divinusque Fracastorius ægre laturo sunt. Dum enim perpendo quam apte suavitatem carminis puræ tersæque dictioni, fabulam historiam, philosophiam arti medicæ, conjunxit, libet exclamare,*

— Deus, Deus, ille Menalca.

seculumque istud felix dicere, quod nobis talem tantumque virum protulerit.

Scevole left several sons ; of whom Abel, the eldest, born at Loudun in 1570, applied himself, like his father, to literature. He cultivated French and Latin poetry, and succeeded in it. His Latin poems were printed with those of his father in 1632, 4to. but are inferior to them. Lewis XIII settled on him a pension, for the services he had done him ; and made him a counsellor of state. In 1627, he was made librarian to the king at Fontainebleau ; and had after that several other commissions of importance. He died at Poitiers in 1652 : his *Opuscula Varia* were printed there in 1645, 8vo. This Abel had a son of his own name, born in 1630, and afterwards distinguished by his learning. He succeeded his father as librarian at Fontainebleau, and in that quality presented to Lewis XIV, in 1668, un discours pour le retablissement de cette Bibliotheque. He died in 1706.

Scevole's second and third sons, Scevole and Lewis, were born in 1571. They were twin brothers, of the same temper, genius, and studies ; with this difference only, that Scevole, continued a layman, and married, while Lewis embraced the ecclesiastical state. They spent their lives together in perfect union, and were occupied in the same labors. They were both counsellors to the king, and historiographers of France. They were both interred at St. Severin in Paris, in the same grave : though Scevole died in 1650, and Lewis did not die till 1656. They distinguished themselves by their knowledge, and in conjunction composed the *Gallia Christiana*.

Besides these, there was Denis, Peter Scevole, Abel Lewis, Claude de-Sainte-Marthe ; all men of learning, and who distinguished themselves by various publications : but their works are not of a nature, to make a particular enumeration of them necessary here. They relate to things, peculiar to the ecclesiastical and civil state of France : and things, of no importance at all to a foreigner.

SALLENGRE (ALBERT HENRY DE) a very ingenious and laborious writer, was born at the Hague in 1694 ; his father being receiver general of Walloon Flanders, and of

S A L L E N G R E.

a very ancient and considerable family. He was educated with great care, and sent at a proper age to Leyden ; where he studied history under Perizonius, philosophy under Bernard, and Law under Voetius and Noodt. Having finished his academical studies with honor, he returned to his parents at the Hague, and was admitted an advocate in the court of Holland. After the peace of Utrecht in 1713, he went to France ; and spent some time at Paris in visiting libraries, and in cultivating friendships with learned men. In 1716, he was made counsellor to the princess of Nassau ; and the year after, commissary of the finances of the States General. He went again to France in 1717, and two years after to England, where he was elected fellow of the royal society. He had made several publications, which shewed parts, learning, and industry ; and without doubt would, if he had lived, have been of great use and ornament to the republic of letters : but catching the small-pox, he died of it the 27th of July 1723, in his 30th year.

Art.
MONT-
MAUR.

He had a hand in the literary journal, which began at the Hague in 1713. In 1714, he published *L'Eloge de l'Yvresse*, a piece of much spirit and gaiety : in 1715, *Histoire de Pierre de Montmour*, a collection of all the pieces written against this famous parasite, with a prefatory discourse giving an account of them : in 1716, *Commentaires sur les Epitres d'Ovide* par M. de Meziriac, with a discourse upon the life and works of Meziriac : the same year, *Poesies de M. de la Monnoye* : in 1716, 1718, 1719, *Novus Thesaurus Antiquitatum Romanarum*, a Supplement to Grævius's collection, in three Volumes folio : in 1718, *Huetii de rebus ad eum pertinentibus Commentarius*, with a preface written by himself.

So far he was, we see, chiefly an editor of other people's works ; but at the time of his death, he was very busy upon a considerable one of his own : and that was, a History of the United Provinces from the year 1609, to the conclusion of the peace of Munster in 1648. It was published at the Hague in 1728, with this title ; *Essai d'une Histoire des Provinces Unies pour l'annee 1621, ou la Treve finit, & la Guerre recommence avec l'Espagne*, 4to.

SALLO

SALLO (**DENIS DE**) a French writer, famous for inventing literary journals, was descended from an ancient and noble family, and was born at Paris in 1626. He was far from being one of des celebres enfans, of those children who astonish us by their forwardness: on the contrary he was very dull and heavy, and gave little hopes of any progress in letters or science. His genius broke out all at once afterwards; and he not only acquired the Greek and Latin tongues in a masterly way, but maintained public theses in philosophy with prodigious applause. He then studied the law, and was admitted a counsellor in the parliament of Paris in 1652. He did not suffer himself, however, to be so immersed in business, as to neglect the pursuit of letters: he read all kinds of books, made curious researches, and kept a person always near him to take down his reflections, and to make abstracts. In 1664, he formed the project of a *Journal des Sçavans*; and the year following, began to give it to the public under the name of *Sieur de Herouville*, which was that of his valet de chambre. But he played the critic too severely, and gave great offence to those, who knew how to make returns. Mr. Menage's *Amænitates Juris Civilis* was one of the first of those works, which fell under Mr. Sallo's cognizance, and was censured pretty smartly: which censure provoked Mr. Menage to treat our critic with great severity, in his preface to the works of Malherbe, printed in 1666. Charles Patin's *Introduction a la connoissance des medailles* was another work, our journalist took liberties with; and this excited his father Guy Patin, to abuse both him and his journal with as little ceremony and reserve, as he dealt with all who displeased and provoked him. In short, the newness and strangeness of the thing, and the natural dislike that people have to be criticised, raised such a storm against Mr. Sallo, as he was not able to weather out: and therefore, after having published his third journal, he dropped the work, or rather turned it over to the Abbé Gallois, who, re-assuming it the next year, contented himself, instead of criticizing and censuring, with giving titles and making extracts. All the nations of Europe followed this plan of Mr. Sallo; and different literary journals sprung up every where under different titles. Mr. Voltaire, after mentioning Mr.

Sallo

See PA-
TIN,
Charles.

Siecle de
Louis XIV.
Tom. II.

Sallo as the inventor of this kind of writing, says, that "it was brought to perfection by Mr. Bayle, but afterwards dishonoured by other journals, which were published at the desire of avaricious booksellers, and written by obscure men, who filled them with erroneous extracts, follies, and lies. Things, says he, are come to that pass, that praise and censure are all made a public traffic, especially in periodical papers; and letters have fallen into disgrace by the management and conduct of these infamous scribblers."

Mr. de Sallo died in 1669; and, although he published a piece or two of his own, yet he is now to be commemorated only for setting on foot a scheme, which might have been of infinite use to letters, but by abuse is likely to become their destruction: nothing contributing more to propagate bad taste, to confound truth with falsehood, and to level men of parts and learning with those who have neither, than literary journals, as they are now almost every where conducted.

SALLUSTIUS (CAIUS CRISPUS) a celebrated Roman historian, was born at Amiternum, a city of Italy, a year after the poet Catullus was born at Verona; that is, in the year of Rome 669, and before Christ 85. His family was Plebeian, and not Patrician, as appears from his being afterwards tribune of the people; and it is observable, that he is on all occasions severe upon the nobles, particularly in his history of the Jugurthine war. His education was liberal, and he made the best use of it; of which we need no other proof, than those valuable historical monuments of his, that are happily transmitted to us among the few remains of antiquity. Suetonius has told us the name of his master, in his book, *de illustribus Grammaticis*. No man has inveighed more sharply against the vices of his age, than this historian; yet no man had less pretensions to virtue, than he. His youth was spent in a most lewd and profligate manner; and his patrimony almost squandered away, when he had scarcely taken possession of it. Marcus Varro, a writer of undoubted credit, relates, in a fragment preserved by Aulus Gellius, that Sallust was actually caught in bed with Fausta, the daughter of Sylla, by Milo her husband; who scourged him very severely, and did not suffer

Noël. Attic.
Lib. XVII.
c. 18.

suffer him to depart, till he had redeemed his liberty with a considerable sum.

A. U. C. 694, he was made questor, and in 702 tribune of the people ; in neither of which places is he allowed to have acquitted himself at all to his honor. By virtue of his questorship, he obtained an admission into the senate ; but was expelled from thence by the censors in 704, on account of his immoral and debauched way of life. The author of the invective against him, which is falsely attributed to Cicero, says, that after his expulsion from the senate, he was no longer seen in Rome ; and suspects, that he fled to Cæsar, who was then in Gaul. It is certain, that in the year 705 Cæsar restored him to the dignity of a senator ; and to introduce him into the house with a better grace, made him questor a second time. In the administration of this office he behaved himself very scandalously, exposed every thing to sale, that he could find a purchaser for, and, if we may believe the author of the invective, thought nothing wrong, which he had a mind to do : *nihil non venale habuerit, cujus aliquis emptor fuit, nihil non æquum & verum duxit, quod ipsi facere collibuisse.* In

Cicer. in *Sallust.*

the year 707, when the African war was at an end, he was made prætor for his services to Cæsar, and sent to Numidia, where he acted the same part, as Verres had done in Sicily ; outrageously plundered the province, and returned with such immense riches to Rome, that he purchased a most magnificent building upon mount Quirinal, with those gardens which to this day retain the name of *Sallustian Gardens*, besides his country house at Tivoli. How he spent the remaining part of his life, we have no account from ancient writers ; but probably in adorning his houses, in building villa's, and in procuring all those elegancies and delights, which were proper to gratify an indolent and luxurious humor. Eusebius tells us, that he married Terentia, the divorced wife of Cicero ; and that he died at the age of fifty, in the year 719, which was about four years before the battle of Actium.

In Chron.

The early Christians, who were more remarkable for the strictness of their lives, than the elegance of their writings, used to say of themselves, *non magna loquimur, sed vivimus.* Our historian must have reversed this, and said, *non magna vivimus, sed loquimur* ; since no man wrote better, and at the

the same time lived worse. The ancients themselves allowed him the first place among their historians, as appears from these lines of Martial ;

*Hic erit, ut perhibent doctorum corda virorum,
Crispus Romana Primus in Historia.*

Vita præ-
missa edi-
tioni Wals.

and they have been followed in this by many of the moderns. Mr. Le Clerc, who has written the life of Sallust, is very angry at him for thus crying up virtue, while he continued to practise vice ; *multo magis*, says he, *iram nostram movent improborum honesti sermones* : because he thinks it injurious to the cause of virtue, to be patronized by such advocates. Now we think just the contrary. Virtue, as it should seem, cannot derive a greater sanction, than from the praises bestowed on it by vicious men ; whose reason forces them to approve, what their passions will not suffer them to practise. Nor is there that singularity in such a character, which is generally imagined. There is not perhaps a man breathing, who may not say with Ovid, *Video meliora proboque, deteriora sequor*. The celebrated sir Richard Steele felt this in a high degree ; which made him wish, that there was some word in our language to express a lover of virtue, as *philosophy* among the Greeks expressed a lover of wisdom. When therefore we find Sallust lamenting, as he does in the beginning of the *History of Catiline's Conspiracy*, his having been so deeply engaged in the vices of his age, and resolving for the future not to spend his precious time in idleness and luxury, *secordia atque desidia bonum ocium conterere*, there is no reason at all to doubt of his sincerity ; (for such reflections are very natural under any stroke of adversity, or season of disgrace, which he was probably in, when he made them) but rather to pity the unhappiness of his constitution and nature, which would not suffer him to keep his resolution, when he afterwards became more prosperous and flourishing.

Of many things which he wrote we have nothing remaining, but his *Histories* of the *Catilinarian* and *Jugurthine* wars ; together with some *orations* or speeches, printed with his fragments. He was allowed to have every perfection, as an historian ; but censured by his contemporaries as a writer, for

for affecting obsolete expressions, and reviving old words from *Cato's Origines*. The moderns cannot be supposed to see the full force, or to judge exactly of this censure: we may just observe however upon this occasion, that there are numberless words in our oldest English writers, now grown obsolete, that are stronger and more expressive than those which have supplied their places; and that perhaps among the various methods proposed for the perfecting of our language, it would be none of the least considerable to revive such words.

The editions of Sallust are innumerable. Mr. Wasse, a learned critic of our own country, gave a correct edition of him at Cambridge, 1710, cum notis integris variorum & suis, in 4to; and he has been since published by Havercamp at Amsterdam, 1742, in two volumes 4to.

SALMASIUS (CLAUDIUS), or Claudius de Salmasia, a man of very uncommon abilities and immense erudition, was descended from an ancient and noble family, and born at or near Semur in France. His birth has been usually placed in the year 1588; but the writer of his life declared this to have been done without any authority at all, and affirms it to have happened in the year 1596. His father Benignus de Salmasia was a king's counsellor, eminent in the law, and a member of the parliament of Burgundy. He was also a man of very great learning; and therefore undertook and continued the business of his son's education, till he had grounded him well in the Latin and Greek tongues. The son made as hopeful a progress, as the fondest father could wish; for we are told, that he could construe Pindar very exactly, and make verses both in Latin and Greek, when he was not more than ten years of age. At eleven, his father was about sending him, to study philosophy under the Jesuits at Dijon; but our Salmasius expressed a disinclination to this, and obtained leave to go to Paris. His mother, it seems, was a protestant, and had been infusing new notions into him, upon the subject of religion; so that he had already conceived prejudices against popery, and therefore was for avoiding all connections with its professors. To Paris he went, where he made acquaintance with the learned; who were all astonished to find such forwardness of parts, and even erudi-

Vita Salmasii Epistolis ejusdem præfixa, L. Bat. 1656. in 4to.

tion in a boy. He stayed here between two and three years; conversed much with the doctors of the reformed church; and, in short, confirmed himself in the reformed religion: which being now resolved to embrace openly, he asked his father leave to go into Germany, and particularly to Heidelberg, where he should breathe a freer air. His father knowing his inclinations, and fearing lest he should, by renouncing the Catholic religion, disqualify himself for the honors, which he himself then possessed, and proposed to transmit to him at his death, demurred upon this affair, and endeavoured to put him off from time to time; but the son, at length obtaining leave, though it was granted with much reluctance, set off from Paris, with some merchants who were going to Frankfort fair, and arrived at Heidelberg, when he was in his fourteenth year.

He brought recommendatory letters to all the learned there from Isaac Casaubon, with whom he had been particularly intimate at Paris; so that he was at once upon the most familiar terms with Dionysius Gothofredus, Janus Gruterus, and others. He immediately put himself under Gothofredus, to study the civil law: and applied to it with that intenseness, with which he applied to every thing. He obliged his father greatly by this; and by his growing reputation and authority in learned matters, gained at length so much upon the old gentleman, as to draw him over after him to the reformed religion. By the friendship of Gruterus, he had the free use of the Palatine library, which was a very rich and noble one; and there employed himself in turning over books of all kinds, comparing them with manuscripts, and even in transcribing manuscripts which were not printed. He did this almost without ceasing; and he always sat up every third night. By this means, though a youth, he obtained a great and extensive reputation in the republic of letters; insomuch that he was now known every where to be, what Isaac Casaubon had some years before pronounced him, *ad miraculum doctus*: but at the same time hurt his constitution, and brought on an illness, which lasted him above a year, and from which he with difficulty recovered.

When he had spent three years at Heidelberg, he returned to his parents in Burgundy; from whence he made frequent excursions

excursions to Paris, and kept up a correspondence with Thuanus, Rigaltius, and the learned of those times. He had begun his publications at Heidelberg, and he continued them to the end of his life. They gained him as much glory, as vast erudition can gain a man. His name was founded throughout Europe; and he had the greatest offers from foreign princes and universities. The Venetians thought, his residence among them would be such an honour, that they offered him a prodigious stipend; and with this condition, that he should not be obliged to read lectures above three times a year. We are told, that our university of Oxford made some attempts to get him over into England; and it is certain, that the pope made many, though Salmasius had not only deserted his religion, and renounced his authority, but had actually written against the papacy itself. He withstood all these sollicitations for reasons, which were to him good ones; but, in the year 1632, complied with an invitation from Holland, and went with his wife, whom he had married in 1621, to Leyden. He did not go there to be professor, or honorary professor; but, as Vorstius in his Funeral Oration expresses it, “to honor the university by his name, his writings, his “presence:” *ut nominis sui honorem Academiæ huic impertiret, scriptis eandem illustraret, præsentia condecoraret.*

Upon the death of his very ancient father in 1640, he returned for a certain time into France: and on going to Paris, was greatly caressed by cardinal Richelieu, who used all possible means with him to continue in his own country, even to the bidding him make his own terms; but could not prevail. The obligation he had to the states of Holland, the love of freedom and independency, and the necessity of a privileged place, in order to publish such things as he was then meditating, were the principles which enabled him to withstand the cardinal: though Madam Salmasius, or Madame de Saumaïse, his wife was, as Guy Patin relates, charmed with the proposal, and no doubt teased her husband heartily to accept it. Salmasius could less have accepted the great pension, which the cardinal then offered him to write his history in Latin; because in such a work he must either have offended, or have advanced many things contrary to his own principles, and to truth. He went into Burgundy to

Lettres,
tom. 1. 2.

settle family-affairs, during which the cardinal died; but was succeeded by Mazarine, who upon our author's return to Paris troubled him with solicitations, as his predecessor had done. Salmasius therefore, after about three years absence, returned to Holland: from whence, though attempts were afterwards made to draw him back to France, it does not appear that he ever entertained the least thought of removing. In the summer of 1650, he went to Sweden, to pay queen Christina a visit; with whom he continued, till the summer following. The reception and treatment he met with from this princess, as it is described by the writer of his life, is really curious and wonderful. "She performed for him all offices, says he, which could have been expected even from an equal. She ordered him to chuse apartments in her palace, for the sake of having him with her, *ut lateri adhereret*, whenever she would. But Salmasius was almost always ill while he stayed in Sweden, the climate being more than his constitution could bear: at which seasons the queen would come to the side of his bed, hold long discourses with him upon subjects of the highest concern, and, without any soul present, but with the doors all shut, would mend his fire, and do other necessary offices for him;" as help him to his breeches, and lift him to his close-stool: for though his historian does not specify these particulars, yet who can say what a most learned princess, who had so great a veneration for learning and learned men, might not do? and, in short, they are actually implied, as the reader himself may see.—*Ut verborum compendium faciam, omnia illi regina præstitit, quæ vel ab æquali poterant expectari. In aula sua deligere eum sedem voluit, ut semper cum vellet lateri adhæreret. Verum quia impar fuerit aeri ferendo Heros noster, fere semper decubuit. Illa tamen ad lectulum ejus accedere, varios & prolixos sermones cum eo de gravissimis rebus conferere, idque sine arbitris; adeo ut foribus omnibus occlusis, ipsa etiam focum strueret, & quæ alia decumbenti officia essent necessaria præstaret.*

Hitherto things had gone gloriously with Salmasius. He had published many great and learned works, which had spread his name all over the world; and nothing but applause and panegyric had sounded in his ears. Happy therefore had this

hero

hero in letters been, if the good queen of Sweden had closed all her kind offices to him with closing his eyes ; but like his royal master Lewis XIV, who was a hero without letters, he was unhappily destined to survive his glory : at least in some measure, as will appear from the sequel. Upon the murder of Charles I, of England, he was prevailed upon by the royal family then in exile, to write a book in defence of that king ; which he published the year after, with this title, *Defensio Regia pro Carolo I, ad Serenissimum Magnæ Britanniae Regem Carolum II, filium natu majorem, hæredem & successorem legitimum. Sumptibus Regiis, anno 1649.* Our famous poet Milton was employed by the powers then prevailing here, to answer this book of Salmasius, and to obviate the prejudices, which the reputation of his great abilities and learning might raise against their cause ; and he accordingly published, in 1651, a Latin-work, intitled, *Defensio pro Populo Anglicano contra Claudii Salmasii Defensionem Regiam.* If Milton had not so much learning as Salmasius, though he was in reality very learned, he had yet learning enough for the cause he was to defend : and he defended it in such a manner, that his book was read all over Europe, and conveyed such an image of its writer, that those, who hated his principles, could not but think most highly of his abilities. Salmasius in the mean time was not supposed to have acquitted himself so well upon this occasion, and therefore rather sunk in his character. Add to this, that Milton infinitely surpassed him in wit and fancy, and sharpness of pen ; which he exerted very popularly against him, and with which he was supposed to annoy and gall him sorely : as they might easily be supposed to do, considering what a different kind of homage he had always been accustomed to receive, and particularly how tenderly and affectionately he had just before been treated by the good queen of Sweden. Nevertheless, under all these discouragements, he began an answer to Milton, and went a great way in it ; but died, before he had finished it. What he had done, was published by his son Claudius Salmasius in 1660, and dedicated to king Charles II.

Salmasius died the 3d of September 1653. One party, who wished it true, said Milton killed him : another party, who wished it true also, said that he was poisoned : but a

third were of opinion, that his death was hastened by drinking the spaw waters improperly in a time of sickness; and as these appear to have been the most unprejudiced, it is very probable they were the nearest to the truth. He was a man, as we have had frequent occasion to take notice, of the vastest erudition joined to very uncommon powers of understanding. He was knowing in every thing, in divinity, in law, in philosophy, in criticism; and so consummate a linguist, that there was hardly a language he had not attained some mastery in. He was consummate in Greek and Latin: he understood the Hebrew, Arabic, Persian, Egyptian, Chinese, &c. and he was well acquainted with all the European languages. He was the greatest scholar of his own, or perhaps of any time: but then his great learning was tarnished with some detestable qualities; as, an immoderate love and admiration of himself, a contempt of others, and a perfect hatred towards all who did not think exactly with him.

His works are very numerous and various. The greatest monuments of his learning are his *Notæ in Historiæ Augustæ Scriptores*, and his *Exercitationes Plinianæ in Solinum*. There is a very good print of him, inserted in his second edition of *Tertullianus de Pallio*, L. Bat. 1656, 8vo.

Du Pin,
Tillemont,
Cave, &c.

SALVIAN, or SALVIANUS, a clear, elegant, and beautiful writer, was one of those who are usually called fathers of the church, and began to be distinguished about the year 440. The time and place of his birth cannot be settled with any exactness. Some have supposed him to have been an African, but without any reasonable foundation: while others have concluded with better reason, that he was a Gaul, from his calling Gallia his *solum patrium*; though perhaps this may prove no more, than that his family came from thence. His editor Baluzius collects with great appearance of probability from his first epistle, that he was born at Cologne in Germany; and it is known, that he lived a long time at Triers. It was here, that he married a wife who was an heathen, but whom he easily brought over to the faith. He removed from Triers into the province of Vienne, and afterwards became a priest of Marseilles. Some have said, that he was a bishop; but this is a mistake, which arose, as Baluzius very well conjectures,

jectures, from this corrupted passage in Gennadius, *Homilias scripsit Episcopus multas*: whereas it should be read *Episcopis* instead of *Episcopus*, it being known that he did actually compose many homilies or sermons for the use of some bishops. He died very old towards the end of the fifth century, after writing and publishing a great many works; of which however nothing remains, but eight books de Providentia Dei; four books adversus avaritiam presertim Clericorum & Sacerdotum; and nine epistles. The best edition of these pieces is that of Paris 1663 in 8vo. with the notes of Baluzius; reprinted elegantly in 1669, 8vo. The Commonitorium of Vincentius Lirinensis is published with it, with notes also by Baluzius.

SALVIATI (FRANCESCO) a Florentine painter, born in the year 1510, was at first a disciple of Andrea del Sarto, in whose house he became acquainted with Vasari. They both left Andrea to place themselves with Baccio Bandinelli, where they learned more in two months, than they had done before in two years. Francesco being grown a master, cardinal Salviati took him into his service; and it is on that account, that he had the name of Salviati given him. He was very well esteemed in Italy and France. His manner of designing came very near Raphaël's; and he performed well in fresco, distemper and oil. He was quick at invention, and as ready in the execution: graceful in his naked figures, and as gentile in his draperies: yet his talent did not lie in grand compositions. He went to Paris in the year 1554, and did several things for the cardinal of Lorrain; who was not, it seems, over well pleased with them. This disgusted Salviati as much as the favour and reputation, which Rosso had met with: for he was naturally so conceited and fond of his own works, that he could hardly allow any body else a good word. And it is said, that the jealousy he had of some young men, then growing up into reputation, made him so uneasy, that the very apprehensions of their proving better artists than himself threw him into a distemper, which occasioned his death. Such is the misfortune of being eminent in any art, when this eminency is joined, as it too often is, with a restless, splenetic, suspicious humour. He returned

afterwards to Italy, where he finished several pictures at Rome, Florence and Venice; and died in 1563, in the fifty third year of his age.

There was Gioseppe Salviati, a Venetian painter, born in the year 1535, who exchanged the name of Porta, which was that of his family, for that of his master the above Francesco Salviati, with whom he was placed very young at Rome. He spent the greatest part of his life at Venice, where he applied himself generally to Fresco, and was often employed in concurrence with Tintoret and Paul Veronese. He was well esteemed for his great skill both in design and colouring. He was likewise well versed in other arts; and so good a mathematician, that he wrote some good treatises in that science. He died in the year 1585.

SAMMARTHANUS. See SAINTE-MARTHE.

SANADON (NOEL-STEPHEN) a learned jesuit of France, was born at Rouen the 16th of February 1676. He taught polite literature with distinguished reputation at Caen, where he contracted an intimate friendship with M. de Huet, bishop of Auvranche. A taste for poetry is said to have been the principal bond of their union. He afterwards professed rhetoric at Paris; and was for some time charged with the education of the prince of Conti. He was librarian to the king, when he died the 21st of September 1733. There are orations and poems of his, which are very delicate and beautiful, and shew a truly classical genius well cultivated and improved. He also gave a translation of the works of Horace with notes; a work, which has been very well received. The translation shews ingenuity, taste, and accuracy; and the notes are full of erudition. The satyrs and epistles are very well translated: the odes not so. He had not force and sublimity of genius enough to do the odes well; and has therefore rather weakened them by a languid paraphrase, than given a version answerable to the great original. The best edition of this work is that of Amsterdam 1735, in eight volumes 12mo; in which are also inserted the version and notes of M. Dacier.

SANCHEZ

SANCHEZ (THOMAS) an illustrious jesuit of Spain, was born at Corduba in 1551, and entered into the society of the jesuits in 1567. The austerities of his life, his sobriety, his voluntary mortifications, his application to study, his chastity, are prodigies; if any credit is due to the writers of his own society. He died at Granada the 19th of May 1610, and was interred there in a most magnificent manner. His learning was unquestionably great: he gave public proofs of it in the large volume, printed at Genoa in 1592, and in four volumes in folio, printed after his death. In the volume printed at Genoa, he treats amply of what relates to matrimony; and it is said, pope Clement VIII declared, that no writer had ever examined with more diligence, or explained with more accuracy, the controversies relating to that sacrament. It were to be wished however, that Sanchez in that work had given as great proof of his judgment, as of his wit and learning; for his rashness and indiscretion in explaining an incredible number of obscene and horrible questions has been bitterly complained of, and is indeed not to be conceived by any, that have not read him. We will transcribe what a certain author has written concerning Sanchez's work, and leave it to the reader's own reflections; after having advertised him, that the censure passed in the following terms is, notwithstanding its severity, allowed to be justly grounded. "He that would know the mastership and doctorship of whoredom, and how far that sin is carried, let him read Sanchez's treatise de matrimonio: who has endeavored not so much to comment upon as to surpass, not so much to reprove as represent, the lascivious follies of Aretin; although the latter was a man of the greatest experience in that way, and as it were the dean of the wits in that faculty. But he had not gone such great lengths, nor entered upon so many dialogues, in order to exhibit the monstrous things said in confession, as Sanchez had done, who in this point exceeds all others. Sanchez instructs his reader in all the postures proper for stallions in the stews, which is shocking to think of. The ladies often abandon the amours of Rousard and Amadis, and take up the *Sum* of Benedicti the Franciscan; and in truth

" we

Bayle, in
Dict.

“ we see the excesses of lust better represented in such writers, than in Rabelais or any where else. How odd it seems, that these men, who would have us think them mines of chastity, and inexhaustible springs of modesty, should notwithstanding vomit up such ill humours, such an iliad of impurities ? But, in good truth, is it the business of priests to thrust their noses within the curtains of marriage, or to turn secretaries to the affairs of a brothel ? They turn their thoughts upon these subjects with so unbridled a frenzy, that the utmost power of the most inflamed lasciviousness cannot go so far. You see there such inventions of obscenity, as all the pillars of the stews could never have discovered : those, who have any inclination to set up a shop with them, will find enough to gain a livelihood, and ruin their souls. The writings of the Pagans never prosecuted this abominable subject so licentiously, as these fine architects and managers of lust : they have extended its limits after an extravagant manner, and gained many pupils, who studied under them. They have rendered the practice of it agreeable, chalked out new postures, and enriched the subject with pictures lewdly invented, and most shamefully published. Venus never received greater honor from any, than from their science. The treatise of Sanchez is a true library of Venus : such writings have made or will make more scholars of lewdness, than all the penitentiary of Rome has made or will make to chastity. They are much fitter to teach, than to dissuade from vice : though all the other books upon whoredom were destroyed, there would be more than sufficient to revive it. In them are contained the forms, formalities, materialities, categories, transcendencies, intirely new. Carnality and unnatural lust are described there in their proper dimensions. If Horace or Martial were to come again into the world, they would write fine odes and epigrams upon those operators, who have been desirous of castrating their books. In five hundred Martials or Horaces there is not so much room for castration, as in one page of Sanchez.”

Franc Archer de la
 vraye Eglise
 contre les
 Abus &
 Enormitez
 de la fausse,
 written by
 Antony Fusi,
 and printed
 in 1619, 8vo.

An abridgment of this treatise of Sanchez by Emanuel Laurent Soares, a priest at Lisbon, was printed in 1621, 12mo.

S A N C H E Z.

SANCROFT (Dr. WILLIAM) an eminent English prelate, was born at Fressingfield in Suffolk, the 30th of January 1616; and educated in grammar learning at St. Edmund's Bury. He was sent, at eighteen years of age, to Emanuel College in Cambridge, where he became very accomplished in all branches of literature. Having taken the degrees in arts at the regular times, he was, in 1642, chosen fellow of his college. It is supposed, that he never took *the covenant*, because he continued unmolested in his fellowship, till 1649; at which time, refusing *the engagement*, he was ejected from it. Upon this, he went beyond sea, where he became acquainted with the most considerable of the loyal English exiles; and it is said, he was at Rome, when Charles II was restored. He immediately returned to England, and was made chaplain to Dr. John Cosin, bishop of Durham. In 1661, he assisted in reviewing the liturgy, particularly in rectifying the Kalendar and Rubric. In 1662, he was created a Mandamus doctor of divinity at Cambridge, and the same year elected master of Emanuel college. In 1664, he was promoted to the deanery of York; but, upon the death of Dr. John Barwick, was removed the same year to the deanery of St. Paul's: soon after which he resigned the mastership of Emanuel college, and the rectory of Houghton, which, with a prebend of Durham, he had received from Dr. Cosin, the bishop, in 1661. At his coming to St. Paul's, he set himself most diligently to repair that cathedral, which had suffered greatly from the frantic zeal of the puritans in the civil wars: till the dreadful fire in 1666 employed his thoughts on the more noble undertaking of rebuilding it. Towards this he gave 1400 l. besides what he procured by his interest and solicitations. He also rebuilt the deanery, and improved the revenues of it. In October 1668, he was admitted archdeacon of Canterbury, which dignity he resigned in 1670. He was also prolocutor of the lower house of convocation: and in that station he was, when Charles II, in 1677, advanced him, not expecting any such thing, to the archiepiscopal see of Canterbury. He attended that king upon his death-bed, and made a very weighty exhortation to him, in which he is said to have used a good deal of freedom.

In

Life, prefixed to his letters to Mr. North.

In 1686, he was named the first in king James II's commission for ecclesiastical affairs : but he refused to act in it. About that time, he suspended Thomas Wood, bishop of Lichfield and Coventry, for residing out of and neglecting his diocese. As one of the governors of the Charter-House, he refused to admit pensioner into that hospital Andrew Popham, a papist ; although he came with a nomination from the court. In June 1688, he joined with six of his brethren the bishops, in a petition to king James ; wherein they set forth their reasons, why they could not cause his declaration for liberty of conscience to be read in churches. For this petition, which the court called a libel, they were committed to the Tower ; and, being tried for a misdemeanor on the 29th, were acquitted to the great joy of the nation. This year, the archbishop projected a comprehension with the dissenting protestants ; some account of which may be seen in a speech of Dr. Wake, at Sacheverel's trial. On the 3d of October, accompanied with eight of his brethren the bishops, he waited upon the king, who had desired the assistance of their counsels ; and advised him, among many other things, to annul the ecclesiastical commission, to desist from the exercise of a dispensing power, and to call a free and regular parliament. A few days after, though very earnestly pressed by his majesty, he refused to sign a declaration of abhorrence of the prince of Orange's invasion. The 11th of December, on king James's withdrawing himself, he signed, and concurred with the lords spiritual and temporal in, a declaration to the prince of Orange, for a free parliament, security of our laws, liberties, properties, and of the church of England in particular, with a due indulgence to protestant dissenters : but when that prince came to St. James's, the archbishop neither went to wait on him, though he had once agreed to it, nor did he even send any message. He absented himself likewise from the convention, for which he is severely censured by bishop Burnet ; who calls him " a poor spirited and fearful man, that acted a very mean part in all this great transaction. He resolved, says he, neither to act for, nor against the king's interest ; which, considering his high post, was thought very unbecoming. For if he thought, as by his behaviour afterwards it seems he did, that the nation

" was

Hist. of his
own Times,
v. II, p. 560.

“ was running into treason, rebellion, and perjury, it was a
 “ strange thing to see one, who was at the head of the church,
 “ to sit silent all the while that this was in debate ; and not
 “ once so much as declare his opinion, by speaking, voting,
 “ or protesting, not to mention the other ecclesiastical me-
 “ thods, that certainly became his character.”

After king William and queen Mary were settled on the throne, he and seven other bishops refused to own the established government, from a conscientious regard to the allegiance they had sworn to king James. Refusing likewise to take the oaths, appointed by act of parliament, he and they were suspended August the 1st, 1689, and deprived the 1st of February following. The archbishop continued at Lambeth till the 23d of June, being resolved not to stir, till he was ejected by law : and a few weeks after retired to Fressingfield, his native place, where he spent the remainder of his life. He died the 24th of November 1693, after thirteen weeks illness, of an intermitting fever ; and was buried very privately, as he himself had ordered, in Fressingfield church-yard. Soon after, a tomb was erected over his grave, with an inscription composed by himself ; on the right side of which there is an account of his age and dying day, in Latin, on the left the following English : “ William Sancroft, born in this parish, “ afterwards by the providence of God archbishop of Canterbury, at last deprived of all, which he could not keep with “ a good conscience, returned hither to end his life, and professeth here at the foot of his tomb, that as naked he came “ forth, so naked he must return : the Lord gave, and the “ Lord hath taken away, (as the Lord pleases, so things come “ to pass) blessed be the name of the Lord.” The character bishop Burnet has given of him is not an amiable one, altho’ he allows him upon the whole to have been a good man. He bestowed great sums of money in charity and endowments, and was particularly bountiful to Emanuel college in Cambridge : and he certainly gave the strongest instance possible of sincerity, in sacrificing the highest dignity to what he thought truth and honesty.

Though of considerable abilities and uncommon learning, he published but very little. The first thing was a Latin dialogue, composed jointly by himself and some of his friends,
 be-

between a preacher and a thief condemned to the gallows : and is intitled, 1. *Fur Prædestinatus* ; five, *dialogismus inter quendam Ordinis prædicantium Calvinistam & Furem ad laqueum damnatum habitus*, &c. Lond. 1651, 12mo. It was levelled at the then prevailing doctrine of predestination. In 1652, he published, 2. “ *Modern Politicks*, taken from Machiavel, Borgia, and other modern authors, by an eye-witness,” 12mo. 3. Three Sermons, afterwards reprinted together in 1694 and 1703, 8vo. 4. He published bishop Andrews’s Defence of the vulgar Translation of the Bible, with a Preface of his own. 5. He drew up some offices for January 30, and May 29. 6. Nineteen familiar Letters of his to Mr. afterwards Sir Henry, North, were published in 1757, 8vo. He left behind him a vast multitude of papers and Collections in MS, which upon his decease came into his nephew’s hands ; after whose death they were purchased by bishop Tanner for eighty guineas, who gave them, with the rest of his manuscripts, to the Bodleian Library.

SANCTORIUS, or SANTORIUS, a most ingenious and learned physician, who flourished in the beginning of the seventeenth century, and was professor in the university of Padua. Being convinced, after a long and exact study of nature, that health and sickness depend in a great measure upon the state and manner of insensible perspiration through the pores of the body, he began a course of experiments upon it. For this purpose he contrived a kind of statical chair ; by means of which, after estimating the aliments he took in, and the sensible secretions and discharges, he was enabled to determine with wonderful exactness the weight or quantity of insensible perspiration, as well as what kind of eatables and drinkables increased and diminished it. On these experiments he erected a fine and curious system, which has been prodigiously admired and applauded by all the professors of the art. It came out first at Venice in 1614, under the title of, *Ars de Statica Medicina*, comprehended in seven sections of aphorisms : and was often reprinted at different places with corrections and additions by the author. It was translated into French, and published at Paris in 1722 ; and we had next an English version of it, with large explanations, by Dr. Quincy ;

to the third edition of which in 1723, and perhaps to the former, is added "Dr. James Keil's *Medicina Statica Britannica*, with comparative remarks and explanations: as also "physico-medical essays on agues, fevers, an elastic fibre, "the gout, the leprosy, kings-evil, venereal diseases, by Dr. "Quincy."

Sanctorius published other works, besides the *Medicina Statica*; as, *Methodi vitandorum errorum omnium, qui in Arte Medica contingunt, libri quindecim*, 1602. *Commentaria in primam sectionem Aphorismorum Hippocratis*, 1609. *Commentaria in Artem Medicinalem Galeni*, 1612. *Commentaria in primam Fen primi libri Canonis Avicennæ*, 1625. *De Lithotomia, seu Calculi vesicæ sectione, Consultatione*, 1638. All these works shew the great abilities and learning of their author, and raised his character to the highest among those of his own profession; and, as they had been separately printed at Venice, so they were, in 1660, collected and printed there together in four volumes 4to.

We are not able to ascertain the dates of Sanctorius's birth or death. Vanderlinden, who has furnished us with a catalogue of his works, says nothing of either, nor has recorded any particulars of his life.

S A N D E R S O N (Dr. ROBERT) an eminent English bishop, and most learned man, was descended from an ancient family, and born at Rotherham in Yorkshire, the 19th of September 1587. He was educated in the grammar-school there, and made so uncommon a progress in the languages, that at thirteen years of age he was sent to Lincoln college in Oxford. He was elected fellow in 1606, and in 1608 was chosen logic reader in his college: his lectures were published in 1615, and presently run through several editions. He went into orders in 1611, and took the degree of bachelor of divinity in 1617, having taken the degrees in arts at a regular time. In 1618 he was presented by his cousin Sir Nicholas Sanderson, lord viscount Castleton, to the rectory of Wibberton near Boston in Lincolnshire, but resigned it the year following on account of the unhealthiness of its situation; and about the same time was collated to the rectory of Boathby Pannel in the same county, which he enjoyed above forty years,

The Life of Dr. Sanderson, late Bp. of Lincoln, by Isaac Walton, 1678. 8vo. —Another Life prefixed to his Works.

years, extremely beloved and esteemed. Having now quitted his fellowship he married ; and soon after was made a prebendary of Southwell, as he was also of Lincoln in 1629.

In the beginning of Charles Ist's reign, he was chosen one of the clerks in convocation for the diocese of Lincoln ; and Dr. Laud, then bishop of London, having recommended him to that king as a man excellently skilled in casuistical learning, he was appointed chaplain to his majesty in November 1631. When he became known to the king, his majesty put many cases of conscience to him, and received from him such solutions, as gave him vast satisfaction : so that at the end of his month's attendance, the king told him, that " he should long " for next November ; for he resolved to have a more inward " acquaintance with him, when the month and he returned." And indeed the king was never absent from his sermons, and was also wont to say, that " he carried his ears to hear other " preachers, but his conscience to hear Mr. Sanderfon." In August 1636, when the court was entertained at Oxford, he was, among others, created doctor in divinity. In 1642, he was proposed by both houses of parliament to king Charles, who was then at Oxford, to be one of their trustees for the settling of church-affairs, and approved by the king : but that treaty came to nothing. The same year his majesty appointed him regius professor of divinity at Oxford, with the canonry of Christ-church annexed : but the national calamities hindered him from entering on it till 1646, and then from holding it little more than a year. In 1643, he was nominated by the parliament one of the assembly of divines, but never sat among them : neither did he take the covenant or engagement, so that his living was sequestred. He had the chief hand in drawing up " The Reasons of the " University of Oxford against the solemn League and Covenant, the Negative Oath, and the Ordinances concerning " Discipline and Worship : " and when the parliament had sent proposals to the king for a peace in church and state, his majesty desired, that Dr. Sanderfon, with the doctors Hammond, Sheldon, and Morley, should attend him and advise him, how far he might with a good conscience comply with those proposals. This request was then rejected ; but it being complied with, when his majesty was at Hampton Court, and in the Isle of Wight, in 1647 and 1648, those di-
vines

vines attended him there. Dr. Sanderson often preached before him, and had many public and private conferences with him, to his majesty's great satisfaction. The king also desired him, at Hampton Court, since the parliament had proposed the abolishing of episcopal government as inconsistent with monarchy, that he would consider of it, and declare his judgment. He did so; and what he wrote upon that subject, was afterwards printed in 1661, and 1663, 8vo. under this title, "Episcopacy, as established by law in England, not prejudicial to Regal power." At Dr. Sanderson's taking leave of his majesty, in this his last attendance on him, the king requested him to apply himself to the writing "Cases of Conscience: to which his answer was, that "he was "now grown old, and unfit to write Cases of Conscience." But the king told him plainly, "it was the simplest thing he "ever heard from him; for no young man was fit to be a "judge, or write Cases of Conscience." — Upon this occasion, Mr. Walton relates the following anecdote: that in one of these conferences the king told Dr. Sanderson, or one of them that then waited with him, that "the remembrance of "two errors did much afflict him, which were, his assent to "the earl of Strafford's death, and the abolishing episcopacy "in Scotland; and that, if God ever restored him to the peaceable possession of his crown, he would demonstrate his repentance by a public confession and a voluntary penance, by "walking barefoot from the Tower of London, or Whitehall, to St. Paul's Church, and would desire the people to "intercede with God for his pardon."

In 1648, he was ejected from his professorship and canonry in Oxford by the parliament visitors, and upon this retired to his living of Boothby Pannel. Soon after, he was taken prisoner and carried to Lincoln, on purpose to be exchanged for one Clarke, a puritan divine, who had been made prisoner by the king's party: and he was indeed soon released upon articles, one of which was, that the sequestration of his living should be recalled; by which means he enjoyed a mean subsistence for himself, wife, and children, till the restoration. But though the articles imported also, that he should live undisturbed, yet he was far from being either quiet or safe, being once wounded and several times plundered: and the out-

rage of the soldiers was such, that they not only came into his church and disturbed him when he was reading prayers, but even forced the common prayer book from him, and tore it to pieces. During this retirement, he received a visit from Dr. Hammond, who wanted to discourse with him upon some points disputed between the Calvinists and Arminians; and he was often applied to for resolution in cases of conscience, several letters upon which have been since printed. In 1658, the honourable Robert Boyle, Esq; sent him a present of 50*l.* his circumstances, as most of the royalists at that time, being very low. Mr. Boyle had read his lectures de juramenti obligatione with great satisfaction; and asked Dr. Barlow, afterwards bishop of Lincoln, if he thought Dr. Sanderfon could be induced to write Cases of Conscience, if he might have an honorary pension allowed, to supply him with books and an amanuensis? But Dr. Sanderfon told Dr. Barlow, that if any future tract of his could bring any benefit to mankind, he would readily set about it without a pension. Upon this, Mr. Boyle sent the above present by the hands of Dr. Barlow; and Dr. Sanderfon presently revised, finished, and published his excellent book de conscientia.

In August 1660, upon the restoration of the king, he was restored to his professorship and canonry; and soon after, at the recommendation of Dr. Sheldon, raised to the bishopric of Lincoln. He enjoyed his new dignity but about two years and a quarter: during which time he did all the good in his power, by repairing his palace at Bugden, augmenting poor vicarages, &c. notwithstanding he was old, and had a family: to which, when his friends suggested it to him, he replied, that he left them to God, yet hoped he should be able at his death to give them a competency. He died the 29th of January 1662-3, in the 76th year of his age; and was buried in the chancel at Bugden, with as little noise, pomp, and charge as could be, according to his own directions. He was a man of great learning, and wit, as it should seem, not of such universal reading, that might be supposed. Being asked by a friend, what books he studied most, when he laid the foundation of his great and clear learning, he answered, that "he declined
" reading many books, but what he did read were well chosen,
" and read often; and added, that they were chiefly three,
" Aristotle's

"Aristotle's Rhetoric, Aquinas's *Secunda Secundæ*, and Tully, but especially his Offices, which he had not read over less than twenty times, and could even in his old age recite without book." He told him also, the learned Civilian Dr. Zouch had writ *Elementa Jurisprudentiæ*, which he thought he could also say without book, and that no wise man could read it too often. Besides his great knowledge in the fathers, schoolmen, and casuistical and controversial divinity, he was exactly versed in the histories of our nation, whether ancient or modern; was a most curious antiquary, and indefatigable searcher into records, and also, which one would not have imagined, a complete herald and genealogist. The worthiest and most learned of his contemporaries speak of him in the most respectful terms: "that steady and well weighed man Dr. Sanderfon, says Dr. Hammond, conceives all things deliberately, dwells upon them discretely, discerns things that differ exactly, passeth his judgment rationally, and expresses it aptly, clearly, and honestly."

We shall now give some account of his writings, which for good sense, clear reasoning, and manly style, have always been much esteemed. In 1615, he published, 1. *Logicæ Artis Compendium*: as we have already mentioned. 2. Sermons, preached and printed at different times, all amounting to the number of thirty six, 1681, folio, with the author's life by Mr. Walton prefixed. 3. "Nine Cases of Conscience Resolved." Published at different times, but first collected in 1678, 8vo. 4. *De Juramenti Obligatione*, 1647, 8vo. Reprinted several times since with, 5. *De Obligatione Conscientiæ*. This last was first printed, as we have said, at the request of Mr. Boyle, and dedicated to him: the former, viz. *de juramenti obligatione*, was translated into English by king Charles I, during his confinement in the Isle of Wight, and printed at London in 1655, 8vo. 6. "Censure of Mr. Antony Ascham his book of the Confusions and Revolutions of Government." 1649, 8vo. 7. "Episcopacy, as established by Law in England, not prejudicial to the Regal Power." 1661, mentioned before. 8. "Pax Ecclesiæ: about Predestination, or the Five Points." Printed at the end of his Life by Mr. Walton, 8vo. Our learned bishop seems at first to have been a strict calvinist in those points: for in 1632,

when twelve of his sermons were printed together, the reader may observe in the margin some accusation of Arminius for false doctrine. But Dr. Hammond, having paid him a visit at Boothby Pannel in 1649, convinced him of the absurdity and impiety of those Doctrines in the rigid sense : as he did more fully afterwards in some letters that passed between them, and which are printed in Dr. Hammond's works. 9. "Discourse concerning the Church in these particulars : first concerning the visibility of the true Church ; secondly, concerning the Church of Rome." &c. 1688. Published by Dr. William Asheton from a MS. Copy, which he had from Mr. Pullen, the bishop's domestic chaplain. 10. A large Preface to a book of archbishop Usher's, writ at the special command of king Charles I, and intitled, "The Power communicated by God to the Prince, and the Obedience required of the Subject," &c. 1661, 4to. 11. A prefatory Discourse, in defence of archbishop Usher and his writings, prefixed to a collection of learned treatises, intitled, "Clavi Trabales : or, nails fastened by some great masters of assemblies, confirming the king's supremacy, the subject's duty, and church-government by bishops." 1661, 4to. 12. Mr. Peck, in the second volume of his *Desiderata Curiosa*, has published the History and Antiquities of the "Cathedral Church of the Blessed Virgin St. Mary at Lincoln : containing an exact copy of all the ancient monumental inscriptions there, in number 163, as they stood in 1641, most of which were soon after torn up, or otherways defaced. Collected by Robert Sanderfon, S. T. P. afterwards lord bishop of that church, and compared with and corrected by Sir Willam Dugdale's MS. survey."

S A N D R A R T (J O A C H I M) a German painter, born at Franckfort in 1606, was sent by his father to a grammar-school ; but feeling his inclination leading to graving and designing, was suffered to take his own course. He was so eager to learn, that he went on foot to Prague ; and put himself under Giles Sadler, the famous graver, who persuaded him not to mind graving, but to apply his genius to painting. He accordingly went to Utrecht, and was sometime under the discipline of Gerard Hontorst, who took him into England with

with him; where he staid till 1627, the year in which the duke of Buckingham, who was the patron of painting and painters, was assassinated by Felton at Portsmouth. He went afterwards to Venice, where he copied the finest pictures of Titian and Paul Veronese: and from Venice to Rome, where he staid some years, and became one of the most considerable painters of his time. The king of Spain sending to Rome for twelve pictures of the most skilful hands then in that city, twelve painters were set to work; and Sandrart was one of them. After a long stay in Rome, he went to Naples, from thence to Sicily and Malta, and at length returned through Lombardy to Frankfort; where he married. A great famine happening about that time, he removed to Amsterdam; but returned to Frankfort, upon the cessation of that grievance. Not long after, he took possession of the manor of Stokau, in the duchy of Neuburg, which was fallen to him: and finding it much out of repair, sold all his fine pictures, designs, and other curiosities, in order to raise money for putting it in order. He had scarce done this, when the war breaking out between the Germans and the French, it was burned by the latter to the ground. He rebuilt it, and made it better than ever; but fearing a second invasion he sold it, and settled at Augsburgh, where he executed abundance of fine pieces. His wife dying, he left Augsburg, and went to Nuremberg, where he set up an academy of painting. Here he published several volumes on subjects relating to his profession; but the most considerable of his works is "The Lives of the Painters, with their Effigies," being an abridgment of Vasari and Ridolfi for what concerns the Italian painters, and of Charles Van Mander for the Flemings of the last century. Sandrart worked himself till he was seventy years old: but the time of his death is not recorded.

SANDYS (EDWIN) an eminent English prelate, and zealous reformer, was descended from a gentleman's family, and born in the year 1519, it is not certainly known where, but probably at his father's seat Hawkshead, within the liberty of Fournes-Fells, or Eftwaite in Lancashire. He was educated at St. John's college in Cambridge, where he took at the proper seasons both degrees in arts and divinity; although he

Coltine's
Peerage.

was never fellow of the college. About the year 1547, he was elected master of Catherine Hall; and in 1553, at the time of king Edward's decease, was vice-chancellor of the university. Having early embraced the protestant religion, he joined heartily with those, who were for setting the lady Jane Gray on the throne; and was required by John Dudley, duke of Northumberland, who came to Cambridge in his march against queen Mary, to set forth the lady Jane's title in a sermon the next day before the university. He obeyed, and preached in a most pathetic manner; and, moreover, gave a copy of his sermon to be printed. Two days after, the same duke sent to him to proclaim queen Mary: which refusing, he was deprived of his vice-chancellorship, and other preferments which he had, and sent prisoner to the Tower of London, where he lay above seven months, and then was removed to the Marshalsea. He was afterwards set at liberty by the mediation of some friends; but certain whisperers suggesting to bishop Gardiner, that he was the greatest heretic in England, and one, who of all others had most corrupted the university of Cambridge, strict search was ordered to be made after him. Upon this, he made his escape out of England, and in May 1554 arrived at Antwerp; from whence he was obliged to haste away soon to Augsburg; and, after staying there a few days, went to Strasburg where he fixed his abode. His wife came there to him, but he had the misfortune to lose her and one child. In 1558, he took a journey to Zurich, and lodged five weeks in the house of the celebrated Peter Martyr; with whom he ever after maintained an intimate correspondence.

Receiving there the agreeable news of bloody queen Mary's death, he returned to Strasburg, and thence to England; where he arrived the 13th of January 1558-9. In March he was appointed by queen Elizabeth and her council one of the nine protestant divines, who were to hold a disputation against so many of the Romish persuasion, before both houses of parliament at Westminster. He was also one of the commissioners for preparing a form of prayer, or liturgy, and for deliberating on other matters for the reformation of the church. When the popish prelates were deprived, he was nominated to the see of Carlisle, which he refused; but accepted that of
 Wor-

Worcester. Being a man well skilled in the original languages, he was, about the year 1565, one of the bishops appointed to make a new translation of the Bible; and the portions, which fell to his share, were the first and second book of Kings, and the first and second of Chronicles. He succeeded Grindal in the see of London in 1570; and, the year after, was ordered by the queen to assist the archbishop of Canterbury in the ecclesiastical commission both against Papists and Puritans. In 1576, he was translated to the archbishopric of York. The severity of his temper, and especially the vigor and zeal with which he acted against the Papists, exposed him to their censures and invectives; and occasioned him to be much aspersed in their libels. The same severity also involved him in many disputes and quarrels with those of his own communion; so that his life was, upon the whole, a perpetual warfare, many attempts being continually made to ruin his reputation and interest. One of these was of so singular and audacious a nature, that we cannot avoid being a little particular in our account of it. In May 1582, as he was visiting his diocese, he lay at an inn in Doncaster; where, through the contrivance of sir Robert Stapleton, and other wicked persons his enemies, the inn-keeper's wife was put to bed to him at midnight, when he was asleep. Upon which, according to agreement, the inn-keeper rushed into the room, waked the archbishop with his noise, and offered a drawn dagger to his breast, pretending to avenge the injury. Immediately sir Robert Stapleton came in, as if called from his chamber by the inn-keeper; and putting on the appearance of a friend, as indeed he had formerly been, and as the archbishop then thought him, advised his grace to make the matter up, laying before him many perils and dangers to his name and the credit of religion that might ensue, if, being one against so many, he should offer to stir in such a cause; and persuading him, that notwithstanding his innocence, which the archbishop earnestly protested, and Stapleton then acknowledged, it were better to stop the mouths of needy persons, than to bring his name into doubtful question. With this advice, the archbishop unwarily complied; but, afterwards discovering sir Robert's malice and treacherous dissimulation, he ventured, in confidence

Brief View
of the State
of the
Church of
England,
1653, p. 172.

Neve's Lives
of the Pro-
testant Bi-
shops, part.
II. p. 21.
1720, 8vo.

dence of his own innocency, to be the means himself of bringing the whole cause to examination before the council in the star-chamber. The result of this was, that the archbishop was found and declared intirely innocent of the wicked slanders and imputations raised against him; and that sir Robert Stapleton and his accomplices were first imprisoned and then fined in a most severe manner. This affair is related at large by sir John Harrington, a contemporary writer; and by Le Neve, who gives a fuller account of it, from an exemplification of the decree, made in the star-chamber, 8 May, 25 Eliz. preserved in the Harleian library.

After a life full of troubles and contention, owing principally to the iniquity of the times, our learned prelate died the 10th of July 1588, in the 69th year of his age; and was buried in the collegiate church of Southwell, where a monument is erected to his memory. He was twice married: first, to a daughter of Mr. Sandes of Essex, who died at Strasburg of a consumption; secondly, to Cicely, sister to sir Thomas Wilford, of Hartridge in Kent, by whom he had seven sons and two daughters. From sir Samuel, the eldest son, is descended the present lord Sandys: two other of his sons shall be the subjects of the next articles. As to the archbishop's writings, they cannot be supposed voluminous; his life having been too much employed in action. Several of his letters, and other papers, are inserted in Strype's Annals; in his Life of Archbishop Parker; in his Life of Archbishop Whitgift; in Burnet's History of the Reformation; and in other places. In 1616, two and twenty of his sermons were collected together, and printed in a small quarto. He was a very eminent preacher; and his stile is much superior to the generality of writers in those times.

Wood's A-
thenæ Ox.

SANDYS (Sir EDWIN) second son of Dr. Edwin Sandys, archbishop of York, was born in Worcestershire about the year 1561; and admitted of Corpus Christi college in Oxford at sixteen years of age, under the celebrated Mr. Richard Hooker, author of the "Ecclesiastical Polity." He took the degrees in arts, was made probationer-fellow, and was collated in 1581 to a prebend in the church of York. He afterwards travelled into foreign countries, and at his return
grew

grew famous for his learning, virtue and prudence. While he was at Paris, he drew up a tract, published under the title of *Europæ Speculum*, which he finished in 1599; an imperfect copy of which stole into the world, without the author's name or consent, in 1605, and was soon followed by another impression. But the author, after he had used all means to suppress these erroneous copies, and to punish the printers of them, at length caused a true copy to be published, a little before his death, in 1629, 4to, under this title: "*Europæ Speculum; or a view or survey of the state of religion in the westerne parts of the world. Wherein the Romane religion, and the pregnant policies of the church of Rome to support the same, are notably displayed: with some other memorable discoveries and memorations. Never before till now published according to the authour's original copie. Multum diuque desideratum. Hagæ Comitum, 1629.*" To this edition was a preface, which has been omitted in the later editions; though some passages of it were printed in that of 1637, 4to.

To return. In May 1602, he resigned his prebend, and received the honor of knighthood from king James I; who afterwards employed him in several affairs of great trust and importance. Dr. Fuller tells us, that he was dextrous in the management of such things, constant in parliament as the speaker himself, and esteemed by all as an excellent patriot. Opposing the court with vigor in the parliament of 1621, he was committed with Mr. Selden to the custody of the sheriff of London in June that year, and detained above a month; which was highly resented by the house of commons, as a breach of their privileges; but sir George Calvert, secretary of state, declaring, that neither Sandys nor Selden had been imprisoned for any parliamentary matter, a stop was put to the dispute. Sir Edwin was treasurer to the undertakers of the western plantations. He died in October 1629, and was interred at Northbourne in Kent; where he had a seat and estate, granted him by James I, for some services done at that king's accession to the throne. He bequeathed 1500 l. to the university of Oxford, for the endowment of a metaphysical lecture. He left five sons, all of whom, except one, adhered to the parliament during the civil wars.

Fuller's
Worthies in
Worcester-
shire.

There

There was one fir Edwin Sandys, who turned into English verse " Sacred Hymns, consisting of fifty select psalms " of David," set to be sung in five parts by Robert Taylor, and printed at London 1615 in 4to : but whether this version was done by our author, or by another of both his names of Latiners in Buckinghamshire, is uncertain.

Wood's A-
then. Oxon.
v. l.

S A N D Y S (G E O R G E) brother of the preceding, and younger son of archbishop Sandys, was born at Bishops-Thorpe in Yorkshire, about the year 1578 ; and matriculated as a Member of Hart-Hall in Oxford, so early as the year 1589, when he was not above eleven years of age. Mr. Wood is of opinion, that he afterwards removed to Corpus Christi college. How long he resided in the university, or whether he took a degree, does not appear. In August 1610, he began his travels through several parts of Europe ; and then visited Constantinople, Greece, Egypt, and the Holy Land. From thence he returned to Italy, and so to England. He became one of the privy chamber to king Charles I, and died in March 1643-4, at Boxley-Abbey in Kent, the seat of his niece lady Margaret Wyat. He was married, and had two daughters. He published a relation of his journey in the year 1615, the title of the 7th edition of which, in 1673 folio, runs thus : " Sandys Travels, containing an " history of the original and present state of the Turkish empire ; their laws, government, policy, military force, courts " of justice, and commerce. The Mahometan religion and " ceremonies. A description of Constantinople, the grand " signior's seraglio, and his manner of living : also of Greece, " with the religion and customs of the Grecians. Of Egypt ; " the antiquity, hieroglyphicks, rites, customs, discipline, " and religion of the Egyptians. A voyage on the river Nilus. Of Armenia, Grand Cairo, Rhodes, the Pyramides, " Colossus : the former flourishing and present state of Alexandria. A description of the Holy Land, of the Jews, and " several sects of Christians living there ; of Jerusalem, Sepulchre of Christ, Temple of Solomon, and what else, either of antiquity, or worth observation. Lastly, Italy described, and the islands adjoining ; as Cyprus, Crete, " Malta, Sicilia, the Eolian islands ; of Rome, Venice, Naples,

"ples, Syracusa, Mefena, Ætna, Scylla, and Charybdis; "and other places of note. Illustrated with fifty graven "maps and figures." Most of the figures, especially those relating to Jerusalem and the Holy Land, are copied from the *Devotissimo Viaggio di Zuallardo*, Roma, 1587 in 4to, and 1597 in 8vo.

Mr. Sandys distinguished himself also as a poet; and his productions in that way were greatly admired in the times they were written. In 1632, he published "*Ovid's Metamorphosis, englished, mythologized, and represented in figures.*" Oxford, in folio. Francis Cleyn was the inventor of the figures, and Solomon Savary the engraver. He had before published part of this translation; and, in the preface to this second edition, he tells us, that he has attempted to collect out of sundry authors the philosophical sense of the fables of Ovid. To this work, which is dedicated to king Charles I, is subjoined "an Essay to the translation of the "*Æneis.*" In 1636, he published in 8vo, "A paraphrase "on the psalms of David, and upon the hymns dispersed "throughout the Old and New Testament:" reprinted in 1638 folio, with a title somewhat varied. In 1640, he published a translation of Grotius's tragedy, intitled "*Christ's Passion,*" with notes: which was reprinted with cuts in 1688, 8vo. The subject of this tragedy was handled before in Greek by Apollinarius bishop of Hierapolis, and after him by Gregory Nazianzen; but, according to Mr. Sandys, Grotius has excelled all others upon this subject. Mr. Lambaine tells us, with regard to Mr. Sandy's translation, that "he will be allowed an excellent artist in it by learned "judges; and as he has followed Horace's advice of avoiding a servile translation,—*nec verbum verbo curabis reddere* "*fidus interpres*—so he comes so near the sense of his author, that nothing is lost; no spirits evaporate in the decanting it into English; and if there be any sediment, it "is left behind."

Account of
the English
Dramatic
Poets, Oxf.
1691.

SANNAZARIUS (JAMES) an excellent Latin and Italian poet, was descended from an ancient and noble family, and born at Naples the 28th of July 1458. His father

Baillet,
Jugemens,
&c. t. iv.—
Niceron,
tom. VIII.

ther dying while he was an infant, his mother retired into a village; but was prevailed with to return for the sake of her son, who was sure to want those advantages of education there, which he would have at Naples. Sannazarius acquired a great knowledge of the Greek and Latin tongues early, and was a young man of most promising hopes. There was a kind of private academy at Naples, which was managed by John Pontanus: there Sannazarius was admitted, and called himself Actius Sincerus, according to the custom of the place, which was to assume fictitious names. Poets have usually imaginary mistresses, to inflame their imaginations, and exercise their vein with: Sannazarius had a real one, a young lady of a noble family. But she was very unkind: so that his poems abound with complaints of her cruelty and hardness of heart. In order to forget her, he went to France: but his passion soon brought him back to Naples, where, by good luck, he found the object of it departed; and then his heart vented itself in strains of lamentation. His extraordinary talent in this way introduced him at the court of Ferdinand, king of Naples; and endeared him to his son Frederic, who was a lover of Poetry. Frederic had him in the palace, and made him his confidant: so that Sannazarius could not help promising himself great things, when Frederic should mount the throne. He was, as it usually happens, disappointed: for Frederic contented himself with settling on him a pension, and giving him a house called Mergolino, most agreeably situated, and with a charming prospect: and was not this providing better for a poet, than making him a minister of state, and fitter for him too? Sannazarius was very discontented at first; but reconciling himself by degrees to his new habitation, he determined to spend his life there in contemplation and tranquillity. Just when he was putting this scheme in execution, Frederic was deprived of his kingdom of Naples; and chose France for his retreat, where Lewis XII gave him the duchy of Anjou. Sannazarius thought himself obliged to accompany his prince and patron; and not content with this, sold certain estates which he had, to supply him with money. After the death of Frederic in 1504, he returned to Naples; and devoted himself wholly to poetry and his pleasures, in which last he was always pretty indulgent

indulgent to himself. He died at Naples in 1530. He was never married, yet had a son, whose death is deplored in his elegies.

All his Latin poems were first printed at Venice in 1531, 24mo. They have been often reprinted : but the best edition is that of Amsterdam 1727, in 8vo, with the notes of the learned Janus Broukhufius and others. The principal work in this collection, which consists of eclogues, elegies and epigrams, is the *De partu Virginis libri tres*. His reputation is chiefly built upon this poem, which has been allowed by Julius Scaliger, Erasmus, and others, to have in it all those qualities, that go to the forming a finished piece ; all that invention, judgment, elegance, and fine turn of sentiment, which is so much admired in the great masters of antiquity. The strange mixture, however, of Paganism with Christianity, that runs through the whole, has given universal offence : and indeed one can hardly help thinking at first sight, that he esteemed the two religions at an equal rate, and meant to set them on a level. He meant nothing less : he was certainly a good Christian, if making verses perpetually on the Virgin Mary, and founding a convent, as he did, can make a good Christian : he was only influenced by the same spirit, which influenced Bembus and others his contemporaries, who adored the remains of the ancient Heathens so extravagantly, that they were borrowing their language and mythology upon all occasions, and applying them most improperly to things merely modern. Sannazarius is said to have spent twenty years, more or less, in perfecting this poem.

There are two Italian pieces of his, *Arcadia* and *Rime* ; the former, a composition in prose and verse ; the latter, a poem. They have been often printed.

SANSON (NICHOLAS) a celebrated French geographer, was born at Abbeville in Picardy, the 20th of December 1600. After he had finished his juvenile studies, he betook himself to merchandize ; but sustaining considerable losses, he quitted that calling, and applied himself to geography, for which he had naturally a turn. At nineteen years of age, he had drawn a map of Ancient Gaul, but did not publish it till 1627, lest, as we are told, it should

not,

Niceron,
tom. XII.

not, on account of his youth, be thought his own; for his father was a geographer, and had published several maps. The excellent turn and genius for geographical disquisitions, which this map of Gaul discovered, procured it a very favorable reception from the public; and encouraged the author to proceed in this kind of work. He did so, and was so indefatigable in his labors, that he made almost three hundred large maps of places, ancient and modern; and caused an hundred methodical tables to be graven concerning the divisions of the dominions of Christian princes. He also wrote several things, to explain and illustrate his maps; as "Remarks upon the Ancient Gauls: Treatises of the four parts of the World: Two Tables of the Cities and Places, which occur in the Maps of the Rhine and Italy: A Description of the Roman Empire, of France, Spain, Italy, Germany, and the British Isles, together with the ancient Itineraries:" all which are very commodious for understanding the maps, which they are intended to accompany. He wrote an account of the "Antiquity of Abbeville," which engaged him in a contest with several learned men; with father Labbe the Jesuit in particular. He made also a "Sacred Geography," divided into two tables; and a "Geographical Index of the Holy Land." He was preparing other works, and had collected a great deal of matter, with a view of making an Atlas of his own maps: but his watching and great pains brought upon him an illness, of which, after languishing for near two years, he died at Paris in 1667. He had received particular marks of esteem and kindness from the cardinals Richelieu and Mazarine; and was geographer and engineer to the king. He left two sons, who inherited his geographical merit. Voltaire calls him "the Father of geography before William de l'Isle." His Atlas was published in two volumes folio, at Paris, in 1693.

Siecle de
Louis XIV.
tom. II.

S A P P H O, a famous poetess of antiquity, who for her excellence in her art has been called the *Tenth Muse*, was born at Mitylene in the isle of Lesbos, about six hundred and ten years before Christ. She was contemporary with Stesichorus and Alcæus, which last was her countryman, and as some think her suitor. They, who suppose this, depend chiefly

chiefly upon the authority of Aristotle, who in his rhetoric cites a declaration of Alcæus, and an answer of Sappho: the import of both which is this. Alcæus declares, "he has something to say, but that modesty forbids him:" Sappho replies, that "if his request was honourable, shame would not have appeared in his face, nor could he be at a loss to make a reasonable proposition." It has been thought too, that Anacreon was one of her lovers, and his editor Barnes has taken some pains to prove it; but chronology will not admit this; since, upon enquiry, it will be found, that Sappho was probably dead before Anacreon was born. All this lady's verses ran upon love, which made Plutarch, in his treatise on that subject, compare her to Cacus the son of Vulcan; of whom it is written, that he *cast out of his mouth fire and flame*. Of the numerous poems she wrote, there is nothing remaining but some small fragments, which the ancient scholiasts have cited; a hymn to Venus, preserved by Dionysius of Halicarnassus, as an example of a perfection he had a mind to characterise; and an ode to one of her mistresses; which last piece confirms a tradition delivered down from antiquity, that her amorous passion extended even to persons of her own sex, and that she was willing to have her mistresses as well as her gallants. Mrs. le Fevre, afterwards Madam Dacier, indeed has endeavoured, for the honour of Sappho, to render the fact uncertain; and would represent this ode, as written in the style of one friend to another. But it favors entirely of love, and not the least of friendship; otherwise, so great a judge as Longinus, for it is to him we owe the preservation of it, would never have said, that Sappho "having observed the anxieties and tortures inseparable to jealous love, has collected and displayed them in the finest manner imaginable." Besides, Strabo and Athæneus tell us, that the name of the fair one, to whom it is addressed, was Dorica; and that she was loved by Charaxus, who was Sappho's brother. Let us then suppose that this Dorica, Sappho's infamous paramour, received the addresses of Charaxus, and admits him into her company as a lover. This very moment Sappho unexpectedly enters, and struck with what she sees, describes her emotions in the following strains.

De Structura
Orationis,
p. 202.
Lond. 1702.

in the life of
Sappho.

sup. i. l. 10.
c. 10.

I. *Blest*

I.

*Blest as th' immortal God is he,
The youth who fondly sits by thee,
And hears, and sees thee all the while
Softly speak, and sweetly smile.*

II.

*'Twas this depriv'd my soul of rest,
And rais'd such tumults in my breast :
For while I gaz'd in transport lost,
My breath was gone, my voice was lost.*

III.

*My bosom glow'd ; the subtle flame
Ran quick through all my vital frame :
O'er my dim eyes a darkness hung :
My ears with hollow murmurs rung.*

IV.

*In dewy damps my limbs were chill'd :
My blood with gentle horrors thrill'd :
My feeble pulse forgot to play,
I fainted, sunk, and dy'd away.*

PHILLIPS.

Epist. Sapph.
ad Phaon.

People were so persuaded in Ovid's time of Sappho's having loved women as men do, that he introduces her without any difficulty, making a sacrifice to Phaon of her female paramours : from which we learn, that Sappho's love for her own sex did not keep her from loving ours. She fell desperately in love with Phaon, and did all she could to win him ; but in vain : upon which she threw herself headlong from a rock, and died. It is said, that Sappho could not forbear following Phaon into Sicily, whither he retired that he might not see her ; and that during her stay in that Island, she probably composed the hymn to Venus, still extant, in which she begs so ardently the assistance of that goddess. Her prayers however proved ineffectual ; Phaon was cruel to the last degree. The unfortunate Sappho was forced to take the dreadful leap ; she went to the promontory Leucas, and threw herself

herself into the sea. The cruelty of Phaon will not surprise us so much, if we reflect, that she was a widow ; (for she had been married to a rich man in the isle of Andros, by whom she had a daughter, named Cleis) that she had never been handsome ; that she had observed no measure in her passion to both sexes ; and that Phaon had long known all her charms. For consider, what she herself writes to him by the pen of Ovid :

*In all I pleased, but most in what was best ;
And the last joy was dearer than the rest.
Then with each word, each glance, each motion fired,
You still enjoy'd, and yet you still desired :
Till all dissolving in the trance we lay,
And in tumultuous raptures died away.* POPE.

The same Ovid makes her confess herself not handsome :

*To me what nature has in charms deny'd,
Is well by wit's more lasting charms supply'd.
Tho' short by stature, yet my name extends
To Heav'n itself, and earth's remotest ends.
Brown as I am, an Ethiopian dame
Inspir'd young Perseus with a gen'rous flame.* POPE.

She was indeed a very great wit, and for that alone deserves to be remembered. The Mitylenians had her worth in such high esteem, and were so sensible of the glory they received from her being born among them, that they paid her sovereign honours after her death, and stamped their money with her image. The Romans afterwards erected a noble statue of Porphyry to her ; and in short, ancients as well as moderns have done honour to her memory. Vossius says, that none of the Greek poets excelled Sappho for sweetness of verse ; and that she made Archilochus the model of her stile, but at the same time took care to soften the severity of his expression. It must be granted, says Rapin, from what is left us of Sappho, that Longinus had great reason to extol the admirable genius of this woman ; for there is in what remains of her something delicate, harmonious, and impassioned

to the last degree. Catullus endeavoured to imitate Sappho, but fell infinitely short of her ; and so have all others, who have written upon love.

The two above-mentioned poems, with her fragments, have been printed *inter novem fœminarum Græcarum carmina*. Græce, cura *Fulvii Ursini*. apud Plantin, 1598. 8vo. and Gr. & Lat. Notis Var. & *Chr. Wolfii*. Hamburg, 1732, in 4to.

Siecle de
Louis XIV.
Tom. II.

SARASIN (JOHN FRANCIS) a French author, who, says Voltaire, “ has written agreeably in verse and prose, was born at Hermanville, in the neighbourhood of Caen, about the year 1604. It is said, in the *Segraisiana*, but we know not on what foundation, that Mr. Fauconnier of Caen, a treasurer of France, having an amour with a beloved damsel, who was not of rank sufficient for his wife, upon finding her with child, married her ; and that Sarasin was the product of this ante-nuptial congress. Be this as it will, he began his studies at Caen, and afterwards went to Paris : where he became eminent for wit and polite literature, tho’ he was very defective in every thing that could be called learning. In the next place, he made the tour of Germany ; and, upon his return to France, was appointed a kind of secretary to the prince of Conti. He was a man of a lively imagination and most ready wit ; which he was constantly giving proof of, upon some occasion or other. Mr. Perrault relates a very pleasant thing which happened, when he was attending the prince of Conti, who delighted in progresses, and was then harangued in form at every place he passed through. Once, when the magistracy of a certain town came forth to address him, the orator unfortunately forgot his lesson, and made a full stop at the end of the second period. Sarasin jumped out at the other side of the coach ; and getting instantly round it close by the orator, went on with the speech in the stile it had been begun, filled it with ridiculous panegyric, yet delivered it with such solemnity, that the prince could not refrain from laughter. But the best of it was, that the magistracy not only thanked Sarasin for helping them out at such a desperate plunge, but made him the same present as was made to the prince. Sarasin married a rich woman,

woman, but old, ugly, and ill-natured; so that the little happiness he found in this state, made him often ask, "Whether the blessed secret would never be found out, of propagating the human species without a woman?" Sarasin drew in the prince of Conti, as is said, to marry the niece of Mazarine, and for the good office received a great sum. The cardinal however, after the consummation of the marriage, made a jest of Sarasin: and the bargain coming to the ears of the prince, who was sufficiently disgusted with his consort, Sarasin was turned out of doors, with all the marks of ignominy, as a villain, who had sold himself to the cardinal. This treatment is supposed to have occasioned his death, which happened in December 1654. Mr. Pellisson, passing through the town where Sarasin died, went to the grave of his old acquaintance, shed some tears, had a mass said over him, and founded an anniversary, though he himself was at that time a protestant.

He published a very few works in his life-time: nothing, except *Discours de la Tragedie*; *L'Histoire du Siege de Dunkerque*, in 1649; and *La Pompe funebre de Voiture*, in the *Miscellanea of Menage*, to whom it is addressed, in 1652. Sarasin at his death ordered all his writings into the hands of Mr. Menage, to be disposed of according as that gentleman should think proper; and Menage published a 4to volume of them at Paris in 1656, with a portrait of the author engraved by Nanteuil, and a discourse of Mr. Pellisson upon his merits, prefixed. They consist of poetry and prose: they are full of wit, politeness, ease, elegance, invention, and every thing, that can make an author agreeable: and accordingly, all kinds of readers have found much entertainment in them.

Besides this collection in 4to, two more volumes in 12mo were published at Paris in 1675, under the title of *Nouvelles Ouvres de M. Sarasin*: of which Mr. de la Monnoye has given the following history. Mr. Menage, having caused to be printed such works of Sarasin, as he thought would do honor to their author, suppressed the rest, either as unfinished pieces, or as the productions of his juvenile years. But Menage's Amanuensis having taken a copy of them, without the knowledge of his master, let a bookseller have them for a

Baillet,
Jugemens,
&c. tom. v.
p. 264. not. 4.
edit. 1722.

very small sum : who consulting Despreaux about them, and finding them not unworthy of Sarasin, digested and printed them in two volumes, as mentioned above. Monnoye calls them fragments instead of works, because they are unfinished ; and pieces of poems, rather than poems. The first volume begins with an Apologie de la Morale d'Epicure, a composition in prose of 178 pages, in which, says Monnoye, there are many fine passages ; and he observes it to have been no bad compliment to this piece, that it was attributed, though falsely, to St. Evremont. The remaining part of the first, and all the second volume, consist of little poems and fragments of poems.

Rapin, Hist.
d'Angle-
terre, p. 531.
t. II. 1724.
4to.—Du
Pin, Aut.
Eccles.
cent. xii.—
Bayle Dict.
in voce.

SARISBURY (JOHN of) in Latin Sarisburiensis, an Englishman, very famous in his day, was born at Rochester about the year 1110 ; and went into France at the age of fifteen or seventeen. He had afterwards a commission from the king his master, to reside at the court of pope Eugenius, in order to manage the affairs of England. Ill offices were attempted to be done him with that pope : he was charged with several false accusations ; but at last the truth was discovered, and he was retained by Eugenius with all the favors which he had deserved. He was still more esteemed by the successor of that pope ; and, being recalled to England, he received high marks of favor from the famous Thomas Becket, then high chancellor of the kingdom. The chancellor at that time governed his master Henry II ; and, as he wanted assistance in so weighty a charge, he used the advice of John of Salisbury, especially in the education of the king's eldest son, and of several English noblemen, whom he had undertaken to instruct in good manners and learning. Becket desired him also to take care of his house, while he went with the king to Guienne. Upon his return from that voyage, he was made archbishop of Canterbury ; and left the court, to perform the duties of his see. John of Salisbury attended him, and was afterwards his faithful companion, when that turbulent prelate was obliged to retire to France, and when at the end of seven years he was recalled to England. When Becket was killed in his own cathedral, John of Salisbury was with him, and endeavoured to ward off the blow, which

one of the assassins aimed at his master's head. He received it upon his arm; and the wound was so great, that the surgeons at the end of a year despaired of a cure; and some pretend, that it was cured at last by a miracle of Thomas Becket. He retired into France; and afterwards, in 1179, was made bishop of Chartres; which promotion he did not survive above a year or two.

He was one of the shining lights of the dark age he lived in, and indeed a most ingenious, polite, and learned man. This appears from a Latin treatise, intitled *Policraticon*, five de nugis Curialium, & vestigiis Philosophorum: which, Du Pin says, "is composed in a plain and concise stile, and is an excellent treatise upon the employments, occupations, duties, virtues and vices of great men, especially princes and great lords; and contains an infinite number of moral reflections, sentences, fine passages from authors, examples, apologues, pieces of History, and common places." Justus Lipsius observes also, that "it is a canto, in which we meet with many pieces of purple, and fragments of a better age." It came out at Paris in 1513, and at Leyden in 1595, 8vo; and a French translation of it, intitled *Les Vanitez de la Cour*, was printed at Paris 1640 in 4to, with a life of the author prefixed to it.

Notæ in
Tacitum,
lib. xii.

Letters also, a life of Thomas Becket, and a treatise upon logic and philosophy, all written by John of Salisbury, have been printed. It appears from his letters, says Du Pin, that he sometimes censures the conduct of Becket, though he was addicted to his interest; and that, while he was devoting his services to the court of Rome, he often disapproves what was done there, and even condemns on certain occasions the vices of the cardinals. This shews him to have had candor and virtue, as well as wit, politeness, and learning; and there is great reason to think, that he was upon the whole a very extraordinary and valuable man.

SARTO (ANDREA DEL) a famous Italian painter, was the son of a taylor, from whence he had the name of Sarto; and was born at Florence in the year 1478. He was put apprentice to a goldsmith, with who he lived some time; but minded designing, more than his own trade. From the

goldsmith he was removed to John Basile an ordinary painter, who taught him in form the rudiments of his art; and afterwards to Peter Cosimo, who was exceedingly taken with his genius. While he was with Cosimo, he spent all his hours of leisure and the holydays, which others gave to their amusements, in designing in the great hall, called La Sala del Papa, where were the cartoons of Michael Angelo and Leonardo da Vinci; and by these means arrived at a mastery in his art. He thought his own master too slow in the execution of his works, as indeed he was grown very old; for which reason he left him, and joined himself to Francis Bigio. They lived together, and painted a great number of things, at Florence and about it, for the monasteries. Sarto drew madonnas in abundance; and, in short, the profit arising from his labors would have supported him very plentifully, had he not fallen foolishly in love with a young woman; who yet was then married to another man, but who, upon the death of her husband, became Sarto's wife. From that time forward he was very uneasy both in his fortune and temper; for, besides the incumbrance of a married life, he was often disturbed with jealousy, and his wife's ill humors.

In the mean time, his fame and his works were not confined to his own country: they both were spread into different parts of Europe; and some of his pieces falling under the notice of Francis I, that monarch was so pleased with them, that he invited Sarto into France. Sarto went; and no sooner arrived at court, but he experienced that prince's liberality, before he began to work. He did many things there for the king and the nobility; but when he was working one day upon a St. Jerome for the queen-mother, he received letters from his wife at Florence, which made him resolve to return thither. He pretended domestic affairs, yet promised the king not only to return, but also to bring with him a good collection of pictures and sculptures. In this however, he was over-ruled by his wife and relations; and never returning, gave Francis, who had entrusted him with a considerable sum of money, so ill an opinion of Florentine painters, that he would not look favorably on them for some years after.

By this sad step, Sarto fell from a very flourishing to a very mean condition. He gave himself up wholly to pleasure,
spent

spent the king's money and his own, and became at length very poor. The truth is, he was naturally mild, timorous, poor-spirited, and therefore set but a very little value upon his own performances: yet the Florentines had so great an esteem for his works, that, during the fury of the popular factions among them, they preserved his pieces from the flames, when they spared neither churches nor any things else. He was certainly an excellent artist, in whom nature and art concurred to shew, what painting can do either in design, coloring, or invention: but his pictures generally wanted boldness, strength, and life, as well as their painter. Sarto died of the plague in 1520, when he was only forty-two years of age. Vasari, in his lives of the painters, relates a story of Sarto, which shews, what an excellent hand he had at copying. Frederic II, duke of Mantua, seeing at Florence a picture of pope Leo X, done by Raphael, begged it of Clement VII, who ordered Octavian of Medici to deliver it to the duke. Octavian being a lover of the fine arts, and troubled to lose from Florence such a curiosity, made use of the following artifice. He got Sarto to copy it, and sent the copy to the duke, who was highly pleased with it; and so far from discovering the cheat, that even Julio Romano, who had been Raphael's scholar, and had drawn the drapery of that piece under him, took the copy for the original. "*What, said he to Vasari some years after, don't I see the strokes, that I struck with my own hand?*" But Vasari assured him, that he saw del Sarto copy it; and to convince him further, shewed him his private mark.

Del Sarto had many disciples, who became eminent in their profession, as Salviati, Vasari, &c.

SAVARY (JAMES) an eminent French writer upon the subject of trade, was born at Doué in Anjou, the 22d of September 1622. He was sent to Paris, and put apprentice to a merchant: and carried on trade till 1658, when he left off the practice, to apply with more attention to the theory. It is said indeed, that he had acquired a very competent fortune: but, as things afterwards happened, it does not seem to have been sufficient for his demands. He was married in 1650; and in 1667, when the king declared a purpose of assigning

Niceron,
tom. IX.

privileges and pensions to such of his subjects, as had twelve children alive, Mr. Savary was not so rich, but he put in his plea. He was afterwards admitted of the council, for the reformation of commerce; and the orders which passed in 1670, were drawn up from his instructions and advices. He was pressed by the commissioners to digest his principles into a volume, and to give it the public: which he afterwards did at Paris in 1675, 4to. under the title of, *Le Parfait Negociant, ou, Instruction generale pour ce qui regarde le Commerce des Merchandises de France & des Pays Etrangers.* The seventh edition of this work, which was every time improved and augmented by the author, was printed at Paris 1713, 4to. and an eighth, with further corrections and additions by his son Philemon Lewis Savary, was published in 1721. It has been translated into almost all European languages. In 1688, he published, *Avis & Counseils sur les plus importantes matieres du Commerce*, in 4to. which has been considered as a second volume to the former work, and been often reprinted. Mr. Savary died the 12th of October 1690, and, out of seventeen children which he had had by one wife, left eleven.

Two of the sons, James and Philemon Lewis, became afterwards famous in their father's way. James Savary not only labored to augment and perfect his father's works, but also undertook a very great one of his own. He was put upon this by his situation and employment: for, being chosen in 1686 inspector general of the manufactures at the custom-house of Paris, he had a mind to take an account of all the several sorts of merchandize that passed through it; and to do this the more easily, ranged in alphabetical order all the words relating to manufactures and commerce, as fast as he understood them. Then he gave some definitions and explications, and called his collection *Manuel Mercantile*; yet without any thoughts of publishing it, but only for his own private use. In this state his work was, when the magistrates, whom the king had chosen to preside over the council of commerce, came to hear of it: they commended the plan, and earnestly exhorted him to enlarge and perfect it. He complied: but not having leisure enough to do it of himself, by reason of his employ, he took his brother Philemon Lewis, although a canon of the royal church of St. Maur, into partnership with him;

him; and they labored jointly at the work. James after two or three years illness, died in 1716, leaving it unfinished: but Philemon Lewis brought it to a conclusion, and published it at Paris in 1723, under this title, *Dictionnaire Universel du Commerce*: in two volumes folio.

The same Philemon Lewis, animated by the favorable reception given publicly to this work, spent three other years in making it more compleat and perfect; and finished a third volume, by way of supplement to the two former, which appeared at the end of 1729. This was after his death, which happened in September 1727. This Dictionary upon Commerce has been universally spoken of as a very excellent work. A fine edition of this book was printed in Paris, 3 vol. folio, in 1748.

SAVILE (Sir HENRY) a most learned Englishman, was descended from a gentleman's family, and born at Bradley near Halifax in Yorkshire, the 30th of November 1549. He was entered of Merton college in Oxford in 1561, where he took the degrees in arts and was chosen fellow. When he proceeded master of arts in 1570, he read for that degree on the *Almagest* of Ptolemy, which procured him the reputation of a man, wonderfully skilled in mathematics and the Greek language: In the former of which, he voluntarily read a public lecture in the university for some time. In 1578, he travelled into France and other countries; where diligently improving himself in all useful learning, in languages, and the knowledge of the world, he became a most accomplished gentleman. At his return, he was made tutor in the Greek tongue to queen Elizabeth, who had a great esteem and liking for him. In 1585, he was made warden of Merton college, which he governed six and thirty years with great honor, and improved by all the means he could with riches and good letters. In 1596, he was chosen provost of Eton college; which society he made it his business to fill with the most considerable and learned men, among whom was the ever memorable John Hales. King James I, upon his accession to the crown of England, expressed a particular regard for him, and would have preferred him either in church or state; but Sir Henry declined it, and only accepted the honor of knight-
hood

Wood's A-
then. Oxon.
vol 1.

hood from his majesty at Windsor in 1604. His only son dying about that time, he devoted his fortune thenceforth to the promoting of learning.

In 1619, he founded two lectures or professorships, one in geometry, the other in astronomy, in the university of Oxford: which he endowed with a salary of 160*l.* a year each, besides a legacy of 600*l.* for purchasing more lands for the same use. He also furnished a library with mathematical books near the mathematical school for the use of his professors; and gave 100*l.* to the mathematical chest of his own appointing: adding afterwards a legacy of 40*l.* a year to the same chest, to the university, and to his professors jointly. He likewise gave 120*l.* towards the new-building of the schools; several rare manuscripts and printed books to the Bodleian Library; and a good quantity of Greek types to the printing press at Oxford. This great and extraordinary man died at Eton college the 19th of February 1621-2, and was buried in the chapel there. The university of Oxford paid him the greatest honors possible, by having a public speech and verses made in his praise, which were published soon after in 4*to.* under the title of *Ultima Linæ Savilii*. As to his character, the highest encomiums are bestowed on him by all the learned of his time: by Isaac Casaubon, Mercerus, Marcus Meibomius, Joseph Scaliger, and especially the learned bishop Montagu; who, in his *Diatriba* upon Selden's History of Tythes, styles him "that magazine of learning, whose memory shall be honorable amongst not only the learned, but the righteous for ever."

We have already mentioned several noble instances of Sir Henry Savile's munificence to the republic of letters: in the account of his publications many more, and even greater, will appear. In 1581, he obliged the world with an English version of, 1. "Four Books of the Histories of Cornelius Tacitus, and the Life of Agricola: with notes upon them," folio. Dedicated to queen Elizabeth. The notes upon this work were translated into Latin by Isaac Gruter, and published at Amsterdam 1649, in 12*mo.* to which Mr. Gruter subjoined a treatise of our author, published in 1598 under this title, 2. *A View of certain Military Matters, or Commentaries concerning Roman Warfare:*" which treatise, soon after its first appearance, had been translated into Latin
by

by Marquardus Freherus, and printed at Heidelberg in 1601. In 1596, he published a collection of the best ancient writers of our English History, intitled, 3. *Rerum Anglicarum Scriptores post Bedam præcipui, ex vetustissimis Codicibus nunc primum in lucem editi*: To which he added chronological tables at the end, from Julius Cæsar to the coming in of William the Conqueror. 4. He undertook and finished a fine edition of St. Chrysostom's Works in Greek, printed A. D. 1613, in eight volumes folio. In the preface, he says, that having himself visited, about twelve years before, all the publick and private libraries in Britain; and copied out from thence, whatever he thought useful to his design: He then sent some learned men into France, Germany, Italy, and the East; to transcribe such parts as he had not already, and to collate the others with the best manuscripts. At the same time, he makes his acknowledgments to several great men for their assistance; as Thuanus, Velferus, Andræas Schottus, Isaac Casaubon, Fronto Ducaeus, Janus Gruterus, David Hoeschelius, &c. In the eighth volume are inserted Sir Henry Savile's own notes, with those of other learned men. The whole charge of this edition, including the several sums paid to learned men, at home and abroad, employed in finding out, transcribing, and collating the best manuscripts, is said to have amounted to no less than 8000*l.* but, as soon as it was finished, the bishops and clergy of France employed Fronto Ducaeus, who was a learned jesuit, to reprint it at Paris with a Latin translation. This edition appeared in 1621, and the following years, in ten volumes folio; and a finer edition hath been since put out by Father Montfaucon and the Benedictins, at Paris 1718, in thirteen volumes folio. In 1618, he published a Latin work, written by Thomas Bradwardin, archbishop of Canterbury, against Pelagius, intitled, 5. *De causa Dei contra Pelagium, & de virtute causarum*: to which he prefixed the Life of Bradwardin. In 1621, he published a collection of his own mathematical lectures, 6. *Prælectiones Tredecim in principium Elementorum Euclidis Oxoniæ habitæ*, 4to. 7. *Oratio coram Elizabethâ Regina Oxoniæ habitæ*, anno 1592, Oxon 1658, 4to. Published by Dr. Barlow from the original in the Bodleian Library. 8. He translated into Latin King James's "Apology for the Oath of Allegiance."

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He left several manuscripts behind him, written at the command of king James ; all which are in the Bodleian Library. He wrote notes likewise upon the margin of many books in his library, particularly of Eusebius's Ecclesiastical History ; which were afterwards used, and thankfully acknowledged by Valefius, in his edition of that work in 1659. There are four of his letters to Camden, published by Dr. Thomas Smith among "Camden's Letters," printed 1691, in 4to.

Sir Henry Savile had a younger brother Thomas Savile, who was admitted probationer fellow of Merton college Oxford in 1580 ; afterwards travelled abroad into several countries ; upon his return, was chosen fellow of Eton college ; and died at London the 12th of January 1592-3. This gentleman was a man of great learning, and an intimate friend of Camden ; among whose letters, just mentioned, there are fifteen of Mr. Savile's to him.

SAUNDERSON (Dr. NICHOLAS) an illustrious professor of the mathematics in the university of Cambridge, and fellow of the royal society, was born in January 1682, at Thurlston near Pennistone in Yorkshire ; where his father, besides a small estate, enjoyed a place in the Excise. When he was twelve months old, he was deprived by the small pox, not only of his sight, but of his eyes also ; for they came away in abscess : so that he retained no more idea of light and colours, than if he had been born blind. He was sent early to the free-school at Pennistone, and there laid the foundation of that knowledge of the Greek and Roman languages ; which he afterwards improved so far by his own application to the classic authors, as to hear the works of Euclid, Archimedes, and Diophantus, read in their original Greek. As soon as he had gone through the business of the grammar-school, his father, whose occupation led him to be conversant in numbers, began to instruct him in the common rules of arithmetic. Here it was that his genius first appeared : he soon became able to work the common questions, to make long calculations by the strength of his memory, and to form new rules to himself for the more ready solving of such problems, as are often proposed to learners, more with a design to perplex than to instruct. At the age of eighteen, he was introduced to the acquaintance
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The Life
and Character
of professor
Saunderson, pre-
fixed to his
"Elements
of Algebra:"
printed at
Cambridge,
1740, in 2
vol. 4to.

of Richard West of Underbank, Esq; a gentleman of fortune and a lover of the mathematics : who, observing Mr. Saunderson's uncommon capacity, took the pains to instruct him in the principles of algebra and geometry, and gave him every encouragement in his power to the prosecution of these studies. Soon after, he grew acquainted with Dr. Nettleton, who took the same pains with him ; and it was to these gentlemen, that Mr. Saunderson owed his first institution in the mathematical sciences. They furnished him with books, and often read and expounded them to him ; but he soon surpassed his masters, and became fitter to teach, than learn any thing from them.

Our author's passion for learning growing with him, his father encouraged it ; and sent him to a private academy at Attercliff near Sheffield. Logic and metaphysics, it seems, made up the principal learning of this school : the former being chiefly the art of disputing in mood and figure, a dry study, conversant only in words, the latter dealing in such abstract ideas, as have not the objects of sense for their foundation, were neither of them agreeable to the genius of our author ; and therefore he made but a short stay here. He remained sometime after in the country, prosecuting his studies in his own way, without either guide or assistant : indeed he needed no other than a good author, and some person that could read it to him ; being able by the strength of his own abilities to surmount all difficulties that might occur. His education had hitherto been carried on at the expence of his father, who having a numerous family grew uneasy under the burden : his friends therefore began to think of fixing him in some way of business, by which he might support himself. His own inclination led him strongly to Cambridge ; but the expence of an education there, was a difficulty not to be got over. At last, it was resolved he should try his fortune there, but in a way very uncommon ; not as a scholar but a master : for his friends observing in him a peculiar felicity in conveying his ideas to others, hoped that he might teach the mathematics with credit and advantage, even in the university ; or if this design should miscarry, they promised themselves success in opening a school for him in London.

Accordingly

Accordingly in the year 1707, being now twenty-five years of age, he was brought to Cambridge by Mr. Joshua Dunh, then a fellow-commoner of Christ-College; where he resided with his friend, but was not admitted a member of the college. The society were much pleased with so extraordinary a guest, allotted him a chamber, the use of their library, and indulged him in every privilege, that could be of advantage to him. But many difficulties obstructed his design: he was placed here without friends, without fortune, a young man untaught himself, to be a teacher of philosophy in an university, where it then reigned in the greatest perfection. Mr. Whiston was at this time in the mathematical professor's chair, and read lectures in the manner proposed by Mr. Saunderson; so that an attempt of this kind looked like an encroachment on the privileges of his office: but, as a good-natured man and an encourager of learning, he readily consented to the application of friends, made in behalf of so uncommon a person. Mr. Dunn had been very assiduous in making known his character; his fame in a short time had filled the university; men of learning and curiosity grew ambitious and fond of his acquaintance; so that his lecture, as soon as opened, was frequented by many, and in a short time very much crowded. The *Principia Mathematica*, *Optics*, and *Arithmetica Universalis* of Sir Isaac Newton were the foundation of his lecture; and they afforded a noble field to display his genius in. It will be matter of surprise to many, that our author should read lectures in optics, discourse on the nature of light and colours, explain the theory of vision, the effect of glasses, the phenomena of the rainbow, and other objects of sight: but if we consider, that this science is altogether to be explained by lines, and is subject to the rules of geometry, it will be easy to conceive, that he might be a master of these subjects.

As Mr. Saunderson was instructing the academical youth in the principles of the Newtonian philosophy, it was not long before he became acquainted with the incomparable author, although he had left the university several years; and enjoyed his frequent conversation concerning the more difficult parts of his works. He lived in friendship also with the most eminent mathematicians of the age; with Halley, Cotes, De Moivre, &c. Upon the removal of Mr. Whiston from
his

his professorship, Mr. Saunderson's mathematical merit was universally allowed so much superior to that of any competitor, that an extraordinary step was taken in his favor, to qualify him with a degree, which the statutes require. Upon application made by the heads of colleges to the duke of Somerset their chancellor, a mandate was readily granted by the queen, for conferring on him the degree of master of arts : upon which he was chosen Lucasian professor of the mathematics in November 1711, Sir Isaac Newton all the while interesting himself very much in the affair. His first performance, after he was seated in the chair, was an inauguration speech made in very elegant Latin, and a style truly Ciceronian ; for he was well versed in the writings of Tully, who was his favorite in prose, as Virgil and Horace were in verse. From this time he applied himself closely to the reading of lectures, and gave up his whole time to his pupils. He continued among the gentlemen of Christ's college, till the year 1723 ; when he took a house in Cambridge, and soon after married a daughter of the Rev. Mr. Dickons, rector of Boxworth in Cambridgeshire ; by whom he had a son and a daughter. In the year 1728, when king George II. honoured the university with a visit, he was pleased to signify his desire of seeing so remarkable a person ; and accordingly our professor waited upon his majesty in the senate-house, and was there created doctor of laws by royal favor.

Dr. Saunderson was naturally of a strong healthy constitution ; but being too sedentary, and constantly confining himself to the house, he became at length a valetudinarian of a very scorbutic habit. For some years he frequently complained of a numbness in his limbs, which in the spring of the year 1739, ended in a mortification of his foot ; when his blood being in a very ill state, no art or medicines were able to stop its progress. He died the 19th of April, in the 57th year of his age ; and lies buried according to his request in the chancel at Boxworth. He was a man rather to be admired than loved. He had much wit and vivacity in conversation, so that none could be a better companion. He had also a great regard to truth, and was one of those sincere men, who think it their duty to speak it at all times : and therefore his sentiments on men and opinions, his praises or censures, his friend-

friendship or disregard, were expressed without partiality or reserve: which, as must easily be imagined, would raise him up many enemies, and expose him to many animosities. He received the notice of his approaching death with great calmness and serenity; and after a short silence, resuming life and spirit, talked with as much composure as usual. He was not supposed to entertain any great notion of revealed religion, yet, we are told, appointed to receive the sacrament the evening before his death; which a delirium that never went off prevented him from doing.

A blind man, moving in the sphere of a mathematician, seems a phenomenon difficult to be accounted for; and has excited the admiration of every age, in which it has appeared. Tully mentions it as a thing scarce credible in his own master in philosophy Diodotus, that "he exercised himself therein with more assiduity, after he became blind: and what he thought next to impossible to be done without sight, that he professed geometry; describing his diagrams so expressly to his scholars, that they could draw every line in its proper direction." St. Jerom relates a more remarkable instance in Didymus of Alexandria, who, though blind from his infancy, and therefore ignorant of the very letters, appeared so great a miracle to the world, as not to learn logic, but geometry also to perfection; which seems the most of any thing to require the help of sight." But, if we consider that the ideas of extended quantity, which are the chief objects of mathematics, may as well be acquired from the sense of feeling, as that of sight; that a fixed and steady attention is the principal qualification for this study; and that the blind are by necessity more abstracted than others, for which reason Democritus is said to have put out his eyes, that he might think more intensely; we shall perhaps find reason to suppose, that there is no other branch of science more adapted to their circumstances.

It was by the sense of feeling, that Saunderson acquired most of his ideas at first; and this he enjoyed in great acuteness and perfection, as it commonly happens to the blind, whether by the gift of nature, or, as is more probable, by the necessity of application. Yet he could not, as some have imagined,

Tusculan.
Disputat.
V. 39.

Hieron. de
viris illustri-
bus, c. 209.

Tully, in
loco supra
citato.

imagined, and as Mr. Boyle was made to believe of a blind man at Maestricht, distinguish colours by that sense; and having made repeated trials, he used to say, it was pretending to impossibilities. But he could with great nicety and exactness discern the least difference of rough and smooth in a surface, or, the least defect of polish. Thus he distinguished in a set of Roman medals the genuine from the false, though they had been counterfeited with such exactness, as to deceive a connoisseur, who had judged by the eye. His sense of feeling was very accurate also in distinguishing the least variation in the atmosphere: and he has been seen in a garden, when observations have been making on the sun, to take notice of every cloud, that interrupted the observation, almost as justly as they who could see it. He could tell when any thing was held near his face, or when he passed by a tree at no great distance, provided there was a calm air, and little or no wind: these he did by the different pulse of the air upon his face.

An exact and refined ear is what such are commonly blessed with, who are deprived of their eyes: our professor was perhaps inferior to none in the excellence of his. He could readily distinguish to the fifth part of a note; and by his performance on the flute, which he had learned as an amusement in his younger years, discovered such a genius for music, as if he had cultivated the art, would have probably appeared as wonderful as his skill in the mathematics. By his quickness in this sense he not only distinguished persons, with whom he had ever once conversed, so long, as to fix in his memory the sound of their voice, but in some measure places also. He could judge of the size of a room, into which he was introduced, of the distance he was from the wall; and if ever he had walked over a pavement in courts, piazzas, &c. which reflected a sound, and was afterwards conducted thither again, he could exactly tell whereabouts in the walk he was placed, merely by the note it sounded.

There was scarce any part of the mathematics, on which he had not wrote something for the use of his pupils: but he discovered no intention of publishing any of his works, till the year 1733. Then his friends, alarmed by a violent fever that had threatened his life, and unwilling that his labours should be lost to the world, importuned him to spare

some time from his lectures, and to employ it in finishing some of his works; which he might leave behind him, as a valuable legacy both to his family and the public. He yielded so far to these intreaties, as to compose in a short time his "Elements of Algebra;" which he left perfect, and transcribed fair for the press. It was published by subscription at Cambridge 1740, in two volumes 4to; with a good mezzotinto print of the author, and an account of his life and character, prefixed.

It would be wrong to conclude this account of Saunderson, without mentioning the profound veneration he had for Sir Isaac Newton. If he ever differed in sentiment from any thing in Sir Isaac's mathematical and philosophical writings, upon more mature consideration, he said, he always found the mistake to be his own. The more he read his works, and observed upon nature, the more reason he found to admire the justness and care, as well as happiness of expression, of that incomparable philosopher. He has left some valuable comments on his Principia, which not only explain the more difficult parts, but often improve upon the doctrines; and, though far short in their present state of what he would himself have published on the subject, yet they might be no unacceptable present to the public.

S A V O N A R O L A (JEROM) a famous Italian monk, was descended from a family at Padua, and born at Ferrara in 1452. He became a Dominican friar at Bologna, without the knowledge of his parents, in 1474; and soon grew famous for great piety and learning. His superiors employed him in teaching physics and metaphysics; but, having discharged that employment some years, he grew weary of those vain subtilties, and applied himself entirely to the reading pious books, and especially the holy scriptures. He was employed in preaching and confessions, which he did with great assiduity. He was sent for to Florence in 1492, to prepare Laurence de Medicis for death. He distinguished himself here in an extraordinary manner by the austerity of his life, and by the fervency of his preaching: by which he gained so prodigious a reputation and ascendancy in the city of Florence, that he governed it some years, as if he had

had been its sovereign. He pretended to divine revelations, and many from thence concluded him to be an impostor and wicked Tartuffe: but this is no proof, many a madman besides Savonarola having really and sincerely believed himself to have been inspired from above. It is certain, that he did not abound in the wisdom of this world, if this wisdom consists in a regard for our own well-being; for he did, what no man could do and be safe. In short, he preached with great zeal and eloquence, even in Italy, against the corruptions of the court of Rome, and particularly against the flagitious life and practices of pope Alexander VI: who, not being able to silence him, condemned him to be hanged and burned in 1498, which punishment he suffered with the greatest constancy and devotion.

He wrote a prodigious number of books, to promote morality and piety. He is a proper example to prove the great power of religious appearance over the multitude: for the effect would have been just the same upon the people of Florence, if Savonarola had been a Tartuffe or impostor; which however, notwithstanding the disputes about it, there is no sufficient reason to suppose. John Francis Picus, earl of Mirandula, has written his life.

SAUVEUR (JOSEPH) an eminent French mathematician, was born at La Fleche the 24th of March 1653. He was absolutely dumb, till he was seven years of age; and then the organs of speech did not disengage themselves so effectually, but that he was ever after obliged to speak very slowly and deliberately. From his infancy he discovered a turn for mechanics; and was always inventing and constructing some little thing or other in that way. He was sent to the college of the Jesuits to learn polite literature, but made very little progress in poetry and eloquence: Virgil and Cicero had no charms for him; but he read with greediness books of arithmetic. He went to Paris in 1670; and being intended for the church, applied to philosophy and theology, but succeeded no better. In short, mathematics was the only study he had any passion or relish for, and this he cultivated with extraordinary success: for, during his course of philosophy, he learned the six first books of Euclid, in

Niceron,
tom. IV.

the compass of one month, without a master. As he had an impediment in his voice, he was prevailed on by Bossuet, at that time bishop of Condom, to apply himself to physic: but this was utterly against the inclination of an uncle, from whom he drew all his resources, who was strongly set upon his being a divine. At length, pursuing his favorite science, he resolved to teach it for his support; and so soon became the mathematician *à la mode*, that at twenty years of age he had prince Eugene for his scholar. He had not yet read the geometry of Descartes; but a foreigner of the first quality desiring to be taught it, he made himself master of it in an inconceivably small space of time. Basset being a fashionable game at that time, the marquiss of Dangeau asked him for some calculations relating to it, which gave such satisfaction, that Sauveur had the honor to explain them to the king and queen. This was in 1678: in 1681, he went to Chantilly with Mariotte to make some experiments upon the waters there. In 1686, he was made mathematical professor of the royal college: and in 1696, admitted a member of the academy of sciences. He was known and esteemed by the prince of Conde. He conceived a design of writing a treatise upon fortification; and, in order to join practice with theory, went to the siege of Mons in 1691, where he continued all the while in the trenches: he made the tour also of Flanders with this view. At the latter part of his life, he had a pension. He died in July, 1716. He was twice married. The first time he took a very singular precaution; for he would not see the woman, till he had been with a notary to have the conditions, he intended to insist on, reduced into a written form; for fear the sight of her should not leave him enough master of himself. This was acting very wisely, and like a true mathematician: who always proceeds by rule and line, and makes his calculations, when his head is cool. He had children by both his wives; and by the latter a son, who, like himself, was dumb for the seven first years of his life.

His writings, which consist of pieces rather than set works, are all inserted in the memoirs of the academy of sciences: the principal of them is, *Principes d'Acoustique & de Musique, ou Systeme general des intervalles des sons, & son application à tous les systemes & instrumens de Musique, 1701.*

For

For although Sauveur is said to have had neither voice nor ear, yet this was his favorite science; which undoubtedly was owing to its affording him matter for fine and deep researches in his own way.

SAXE (**MAURICE** Count de) marshal-general of the French armies, and duke-elect of Courland and Semigallia, was born at Dresden the 19th of October 1696. He was natural son of Frederic Augustus II, elector of Saxony, king of Poland, and grand duke of Lithuania, by Aurora countess Konigsmarc, youngest sister of Philip count Konigsmarc, who was descended of an illustrious family in Sweden; and who fell a sacrifice for an alledged intrigue with the prince of Zell. Count Saxe discovered an early genius for warlike exercises, neglecting every study but that of war. He cultivated no foreign language but French, as if he had foreseen that France would one day become his country, in which he would rise to the highest military honours. He accompanied the king his father in all his Polish campaigns, and began to serve in the allied army in the Netherlands in 1708, when he was no more than twelve years old, and gave pregnant proofs of an enterprising genius. He afterwards served in the war against the Swedes in Pomerania, and was made colonel of a regiment of horse. He entered into the imperial service in 1717, and made several campaigns in Hungary against the Turks; in which he behaved with the greatest bravery, and thereby attracted the regard of prince Eugene of Savoy, the most illustrious captain of his time. In 1720, he visited the court of France, where he obtained a brevet of camp-marshal from the duke of Orleans, then regent of that kingdom. Two years after, he purchased the colonelcy of the regiment of Spar, and gradually rose in military honours, from the rank of colonel to that of marshal-general.

Life of Saxe prefixed to his "Reveries; or, Memoirs concerning the Art of War," Edin. 1759, in 8vo.

While the count was residing in France, the states of Courland, foreseeing that their duchy would one day be without a head, duke Ferdinand, the last male of the family of Ketler, being valetudinary, and likely to die without issue, were prevailed on, by foreign influence, to chuse the count to be their sovereign. The minute of election was signed

by the states of Mittaw, the capital of Courland, on the 5th of July 1726. But this election having been vigorously opposed by the court of Russia, and also by the republic of Poland, upon both of which the duchy was dependent; he could never make good his pretensions; so that, upon the death of duke Ferdinand in 1736, count Biron, a gentleman of Danish extraction, in the service of Russia, was preferred before him. When a war broke out in Germany, upon the death of the late king of Poland, our count's father, he attended the duke of Berwick, commander in chief of the French army sent into that country, and behaved with unparalleled bravery. When troubles broke out in the same quarter, upon the death of the late emperor Charles VI, he was employed in the French army sent into the empire, to support the pretensions of the elector of Bavaria; and had no inconsiderable hand in storming Prague: by means of which he acquired the confidence and esteem of that unfortunate prince. When an invasion of Great Britain was projected by the court of France, in the beginning of 1744, in favour of Charles-Edward, the pretender's eldest son, he was appointed to command the French troops to be employed on that occasion. Both the young pretender and the count had come to Dunkirk in order to proceed upon the intended expedition; but the design was frustrated by a furious storm, and the vigilance of the British fleet. France having, soon after that event, declared war against Great Britain, he was appointed commander in chief of the French army in the Netherlands, and promoted to the rank of a marshal of France. In this high station he had full room to display his great abilities. Success crowned all his enterprises; and every town he invested, was obliged to submit to his victorious arms. During the course of the war, he beat the allies in several battles, and made himself master of the whole Austrian Netherlands, with a good part of Dutch Brabant. Such eminent services procured him an act of naturalization by the king of France, in April 1746; in January following, he was raised to the rank of marshal-general, an office which had been vacant for many years; and in January 1748, he was constituted governor-general of the Netherlands, with a large revenue annexed.

After

After the treaty of peace at Aix-la-Chapelle in 1748, marshal Saxe, covered with glory, and loaded with the king's bounties, retired to Chambord in France, where he spent his time in various employments and amusements. But being seized with a fever on the 21st of November 1750, he died on the 30th of that month. His corpse was interred on the 8th of February following, with great funeral pomp, in the church of St. Thomas at Straßburg. All France lamented his death. The king was at the charge of his funeral, and expressed the greatest concern for the loss of a man, who had raised the glory of his arms to the highest pitch. By his will, which is dated at Paris, March 1, 1748, he directed that "his body should be buried in lime, if that could be done; that, in a short time, nothing more of him might remain in the world, but his memory among his friends." This direction, however, was not complied with: for his corpse was embalmed, and put into a leaden coffin, which was inclosed in another of copper, and this covered with one of wood, bound about with iron. His heart was put into a silver-gilt box, and his entrails into another coffin. He was bred a Protestant, of the Lutheran persuasion, under the eye of the countess his mother: and no worldly consideration could ever induce him to change his religion. He had unhappily, like his royal father, early engaged in a series of amorous adventures; and several natural children were the fruits of his vagrant amours. Though he had been prevailed on by his mother, to marry Victoria countess of Lobin, a lady of distinguished birth and beauty, by whom he had a child or two, who died in their infancy; yet a coldness having arisen between them, the marriage was dissolved, on account of adultery committed by the count, with a design to procure a divorce; and he never afterwards married. The marshal was a man of a middling stature, but of a robust constitution and extraordinary strength. To an aspect noble, sweet and martial, he joined the interior qualities of a most excellent heart. Affable, and affected with the misfortunes of others, he was great and generous, even more than his fortune would permit. On his death-bed he was very penitent for his lewd practices, and reviewed the errors of his life with extreme remorse.

His "Reveries, or Memoirs concerning the Art of War," together with other small pieces, were translated into English, and published at London in 1757, 4to; and republished at Edinburgh in 1759, 8vo.

Niceron,
Tom. IX.

SCALA (BARTHELEMI) an Italian, eminent as a statesman and man of letters, when letters were just reviving in Europe, was born about the year 1424, some say 1430. He was only the son of a miller; but going early to Florence, he fell under the notice of Cosmo de Medicis, who, observing uncommon parts in him and a turn for letters, took him under his protection, and gave him an education. He studied the law; and taking a doctor's degree in that faculty, frequented the bar. After the death of Cosmo in 1464, Peter de Medicis shewed the same regard for him: and Scala, through his means, was trusted by the republic in the most important negotiations, and in the management of the nicest affairs. In 1471, the freedom of the city was conferred on him and his descendants; and the year after he obtained Lettres de noblesse; he was then secretary or chancellor of the republic. In 1484, the Florentines sent a solemn embassy to Innocent VIII, to congratulate him on his being raised to the pontificate: when Scala, being one of the six deputed to go, delivered a speech so very pleasing to the pope, that he was made by him a knight of the golden spur, and senator of Rome. In 1486, he was made holy-standard-bearer to the republic. He died at Florence in 1497, and left among other children a daughter, named Alexandria, who afterwards became famous for her learning and skill in the Greek and Latin tongues.

While he lived, was published the abovementioned speech to pope Innocent, another speech which he made as chancellor of Florence, pro Imperatoriis militaribus signis dandis Constantio Sfortiæ Imperatori in 1481, and Apologia contra vituperatores civitatis Florentiæ 1496 in folio. His posthumous works are four books, de Historia Florentina, and Vita di Vitaliani Borromeo; both printed at Rome in 1677, 4to. This history of the Florentine republic was written in twenty books, and deposited in the Medicean library; but as only four of these books and part of a fifth, were digested and finished, no more were thought fit to see the light. Some few of his letters

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ters have been published; and there are eight in the collection of Politian, with whom Scala, as appears from the correspondence, had the misfortune to be at variance. Politian treated him politely at first, but afterwards lost his temper a little. He probably despised him the more, for being his superior in every thing but letters. Erasmus also has not passed a very favorable judgment on him: he represents him as a Ciceronian in his stile.

His daughter Alexandria became the wife of Marullus; whose reason for marrying her, according to Paul Jovius, was, that he was desirous to perfect himself in the knowledge of the Latin tongue: but if we believe her husband, she was a woman of great beauty and virtue, as well as wit and learning; for such he describes her in his poems. She died in 1506.

See MA-
RULLUS.

In Elogiis.

SCALIGER (JULIUS CÆSAR) was descended from the princes of Verona, if we may believe what his son Joseph asserts, in his epistle to Janus Douſa de vetustate gentis Scaligeranæ; but this is generally not believed, but supposed to have been a puff of the Gens Scaligerana, meaning Julius and Joseph, who were as remarkable for great vanity, as they were for very great parts and still greater learning. Be this as it will, Julius was the son of Benedict Scaliger, who commanded for seventeen years the troops of Matthias Corvinus, king of Hungary; and was born at Ripa, a castle in the territory of Verona, the 23d of April 1484. He learned the first elements of the Latin tongue in his own country, having for his preceptor John Jocundus of Verona; and, at twelve years of age, was presented to the emperor Maximilian, who made him one of his pages. He served that emperor seventeen years, and gave proofs of his valor and dexterity in several expeditions, in which he attended his master. He was at the battle of Ravenna in 1512, in which he lost his father and brother Titus: he conveyed their bodies to Ferrara, where his mother resided, who some time after died with grief.

Niceron, ,
Hommes
Illustres,
tom. XXIII.

His father dying in narrow circumstances, he found himself very soon in great necessity; upon which he resolved to enter into the Franciscan order. For this purpose he went
to

to Bologna, where he applied himself vigorously to study, especially to logic and Scotus's divinity; but, changing his mind with regard to becoming a monk, he took arms again, and served some time in Piedmont. A physician, whom he knew at Turin, persuaded him to study physic; and accordingly he prosecuted it at his leisure-hours, while he was in the army; he likewise learned the Greek language, of which he had been intirely ignorant till then. At last the pains of the gout determined him, at forty years of age, to abandon a military life, and to devote himself intirely to the profession of physic. He had indeed already acquired uncommon skill in it; so that the bishop of Agen, being indisposed, and apprehending some need of a physician in his journey to his diocese, besought Scaliger to attend him. Scaliger consented, upon condition that he should not stay at Agen above eight days: however this mighty man, now forty-two, fell in love with a girl of thirteen; and, because her parents would not consent to his having her, on account of her youth, stayed at Agen in order to marry her. He married her, three years after, in 1529; lived with her twenty-nine years; and had fifteen children by her, seven of whom survived him. She was a lady of good family.

It was after his settlement at Agen, that he began to apply himself seriously to his studies. He learned the French tongue at his first coming, which he spoke perfectly well in three months; and then made himself master of the Galcon, Italian, Spanish, German, Hungarian, and Sclavonian. The chief object of his pursuits was learning: the practice of physic was what he supported himself by. It is probable, that he had taken a doctor's degree in this faculty at Padua; for the letters of naturalization, which were granted him by Francis I, in 1528, give him this title; though they say nothing, as some have observed, of his descent from the princes of Verona, which it is probable they would have done, had that descent been clear. He did not begin to publish any of his works, till he was forty-seven years of age; but he soon repaired the time he had lost, and shortly gained a great name in the republic of letters. Study and the composition of books employed him till his death; which was occasioned by
a re-

a retention of urine, and happened the 21st of October 1558.
His epitaph was, *Julii Cæsaris Scaligeri quod fuit.*

De vetustate
Gentis Scaligeranæ.

His son Joseph has described him, as a man with many excellent qualities both of body and mind: tall, well-made, of a noble and venerable air, and very strong and active even to old age; of amazing sagacity, insomuch that he could divine the natures and manners of men from their looks; of a prodigious memory; singularly averse to lying, and of such charity, that his house was a kind of hospital to the indigent and distressed. These good qualities, however, which his son attributes to him, were greatly tarnished by some that were not so good, and yet notorious to all the world: we mean, an insupportable pride and vanity, with a criticizing and petulant humour, which made him throw out the most outrageous and injurious language against all, who did not think as he thought, nor adored his productions as he adored them. His treatment of Erasmus was inexcusable. This great man, in a piece intitled, *Ciceronianus, sive de optimo dicendi genere*, had ridiculed with irresistible force of wit and reason, certain of the Learned in Italy, who would allow no expressions to be pure latinity, but what were to be found in Cicero; and had even gone so far as to criticise the style of the Roman orator, for whom nevertheless he had the profoundest veneration. This provoked Scaliger, whose zeal for Cicero put him upon publishing two orations in his defence; in which he loaded Erasmus with all the contumely and reproachful language, that ill-mannered spleen and passion could suggest. He made some atonement, by repenting of what he had done; for upon the death of Erasmus, which happened while the second oration was printing, that is, in 1536, Scaliger wrote a poem, wherein he expressed great grief at his dying before they were reconciled, and shewed a willingness to acknowledge his great virtues and merit.

In the mean time Scaliger, with all his faults, was certainly a most uncommon man; and if in his literary productions great numbers of errors have exposed him to criticism and correction, it must be remembered, that he did not apply himself in good earnest to letters, till he was more than forty years of age. His principal works are, *Exercitationes contra*

contra Cardanum de Subtilitate; De causis linguæ Latinæ; Poetices libri septem; Poemata; Epistolæ; and Commentaries upon several ancient authors, Theophrastus, Aristotle, and Hippocrates, or rather upon some works of these authors.

Næron,
tom. XXII.
—Heinsii
Orationes
in obitum
Josephii
Scaligerii.

SCALIGER (JOSEPH JUSTUS) son of Julius Cæsar Scaliger, was born at Agen the 4th of August 1540; and at eleven years of age, was sent with two of his brothers to the college of Bourdeaux. He learned the elements of the Latin tongue, and continued there for three years; when the plague, coming to the place, obliged him to return home to his father, who himself took care of his studies. He required of him every day a short declamation upon some historical subject, and made him transcribe some poems, which he himself had composed. This last employ is supposed to have inspired him with a taste and inclination for poetry; which he cultivated so heartily, that he wrote a tragedy upon the story of Oedipus, before he was seventeen years of age. His father dying in 1558, he went to Paris the year following, with a design to apply himself to the Greek language; and for this purpose attended the lectures of Turnebus for two months. But finding, that in the usual course he should be a long while in gaining his point, he shut himself up in his closet, resolving to make use of no master but himself; and having hastily run over the Greek conjugations, began to read Homer with a translation, and understood him perfectly in a short time. From this reading he formed to himself a grammar; then proceeding to the other Greek poets, and next to the historians and orators, he gained in the space of two years a perfect knowledge of the language. He afterwards turned his thoughts to the Hebrew tongue, which he learned by himself with great facility: he had a particular talent for learning languages, and is said to have been well skilled in no less than thirteen. He made the same progress in the sciences, and in every branch of literature, so that he at length obtained the reputation of being the most learned man of his age; and perhaps he was the most learned man, that any age has produced. His life was a life of severe application to letters, so that there is very little for a biographer to say of it. In 1593, he was invited to

the university of Leyden, to be honorary professor of the Belles Lettres there : upon which occasion, if we may believe what we read in the Menagiana, Henry IV of France treated him with great coldness and neglect. Scaliger had determined to accept the offer ; and waiting upon the king to acquaint him with his journey, and the occasion of it, " Well, Mr. Scaliger, said his majesty, the Dutch want to have you with them, and to allow you a good stipend : I am glad of it : " and then suddenly turning the discourse, asked him, " Is it true, that you travelled from Paris to Dijon, without going to stool ? " The standers-by were surprised ; for they expected to have seen the greatest scholar in the world, and consequently great ornament of his country, treated with more ceremony and respect. But Henry IV had no notion at all of learning or learned men ; and if he had had, might possibly not have been convinced, that great learning can atone for greater pride, insolence, and vanity ; and so might behave in that manner, purposely to humble and mortify Scaliger, who possessed them all abundantly. He went to Leyden, where he spent the remainder of his life ; and died there of a dropsy, the 21st of January 1609, without having been ever married. He was a man of perfect sobriety of manners, and whose whole time was spent in study. He had as great parts as his father, and infinitely greater learning, having been trained to it from his infancy, which his father had not : but then he had the same vain-glorious and malevolent spirit, which disposed him to contemn, and upon every occasion to abuse, all mankind. And though Ovid has said, that the culture of polite literature, and the liberal arts, has a tendency to civilize and soften human nature,

— Ingenuas didicisse fideliter artes,

Emollit mores ; nec sinit esse feros.

Yet were we to judge by the effects it had on these two heroes in letters, for such they certainly were, we should conclude it more likely to make us greater savages in our civilized, than we should have been in our natural state. It is proper to observe, that Scaliger the father lived and died in the

*De Vetus-
tate Gentis
Scaligeranae.*

the church of Rome : but the son embraced the principles of Luther, and relates, that his father also had intentions of doing so.

The works of Joseph Scaliger are very numerous and various : but his *Opus de Emendatione Temporum*, printed at Paris 1583 in folio, is his greatest performance. It contains a vast extent of learning ; and three things are observed in it, peculiar to Scaliger. The first is, that having great skill in the oriental, as well as in the Greek and Latin tongues, and a prodigious knowledge in all kinds of writers, he collected every thing, which might serve to establish sure principles of chronology, and to fix the time of divers remarkable events. The second, that he was the first, who undertook to form a complete system of chronology ; or to lay down certain principles, on which history might be digested into exact order. The third, that he invented the Julian period ; which is so exceedingly necessary to chronologers, that without it all their labours would be, if not useless, at least very knotty and difficult. Scaliger, who had always the highest opinion of his own productions, imagined, that he had in this work carried chronology to intire perfection, and that his determinations would be irreversible : but the sciences do not attain perfection at once ; and the errors, which Petavius and others have discovered in this work, shew in this instance that they do not. Nevertheless, he has been stiled the father of chronology ; and perhaps his *Thesaurus Temporum*, complectens Eusebii Pamphili *Chronicon*, cum *Isagogicis Chronologiz Canonibus*, in which he has corrected and reformed many things in his *Opus de Emendatione Temporum*, may give him a sufficient claim to the title. The best edition of *de Emendatione Temporum* is that of Geneva 1609, in folio ; of the *Thesaurus Temporum* that of Amsterdam 1658, in two volumes folio.

He wrote notes and animadversions upon almost all the Greek and Latin authors : those upon Varro de *Lingua Latina* were written by him at twenty years of age. Gerard Vossius observes, that his conjectures are too bold ; and mentions, how Peter Victorius said, that Scaliger was born to corrupt the ancients, rather than to correct them. “ I know not, says Mr. Bayle, whether we may not say, that
“ Scaliger

Vossii Epist.
65. p. 105.
Lond. 1690.

*Nouvelles de
la Repub-
lique des let-
tres, for
June 1684.*

"Scaliger had too much wit and learning, to write a good commentary : for by having too much wit, he discovered in the authors he commented on more fine sentiment and genius, than they really had; and his profound learning was the occasion of his seeing a thousand connexions between the sentiments of a writer and some rare point of antiquity ; and upon that foundation, imagining his author intended to allude to it, corrected the passage : unless we choose to believe, that his desire to explain an obscure point of learning, unknown to other critics, induced him to suppose, that it was to be found in such or such a passage. However that be, his commentaries are full of bold, ingenious, and very learned conjectures ; but it is not at all probable, that the ancients ever thought of what he makes them say. A person who has genius departs as much from their sense, as one who has none ; and we ought not to suppose, that the verses of Horace and Catullus contain all the erudition, which the commentators have thought proper to supply them with."

He wrote some dissertations upon subjects of antiquity ; and gave specimens of his skill in all branches of literature. He made a Latin translation of two centuries of Arabian proverbs, which were published at Leyden 1623, with the notes of Erpenius : he did this at the request of Isaac Casaubon, who tells us, that he employed less time in translating it, than others who understood Arabic would have done in reading it. He was also obliged to write some controversial pieces : his controversy with Scioppius, who had convicted him of vanity and lying in his *de vetustate & splendore gentis Scaligeranae*, is a heap of foul language upon a very futile subject. His *Poemata* were published at Leyden 1615, in 8vo ; his *Epistolæ*, which are full of good learning, and not the least eligible of his works, by Daniel Heinsius at the same place 1627, in 8vo.

Epist. 194.

There are two *Scaligerana* : one printed at the Hague in 1666 ; the other at Groningen 1669, and for some curious reason or other called *Scaligerana Prima*. They do the same honor to Scaliger, as the *Ana's* generally do to their respective authors ; that is, none at all.

SCARRON (PAUL) an eminent comic, or rather burlesque French writer, was the son of Paul Scarron, a counsellor in parliament, and born at Paris in 1610. He was deformed, and of very irregular manners; yet his father designed him for the ecclesiastical state. He went to Italy, when he was four and twenty; but returned just as licentious as he went, and so continued till by a terrible stroke he was deprived of all power to indulge vitious appetites. He was at Mans, where he was a canon; but retiring from thence, at a carnival-season, into a damp and fenny situation, a torpor suddenly fell upon him, and he lost the use of all his limbs. The physicians attempted in vain to restore them: no applications were of the least avail: and thus poor Scarron, at twenty-seven years of age, had no movements left him, but those of his hands and tongue. Melancholy and terrible as his condition was, his comical and burlesque humor never forsook him: he was continually talking and writing in this strain; and his house became the rendezvous of all the men of wit. Afterwards, a fresh misfortune overtook him: his father, who had hitherto supplied his wants, incurred the displeasure of cardinal Richelieu, and was banished. Scarron, deprived of his resources, presented an humble request to Richelieu, which was so humorously drawn, that the minister could not forbear laughing. What the effect would have been, cannot be said, since both Richelieu and his father died soon after: however, it is reckoned among his best pieces. This extraordinary person at length conceived thoughts of marriage; and, in 1651, was actually married to Mademoiselle d'Aubigné, afterwards the most celebrated Madam de Maintenon, who lodged near him, and was about sixteen years of age. How different must the condition of that lady have been then, from what it was afterwards; when, as Voltaire relates, "it was considered as a great acquisition for her, to gain for a husband a man, who was disfigured by nature, impotent, and very little enriched by fortune?" This lady, however, whose passion for Scarron, if she had any, must have been quite intellectual, had wit and beauty, and served to increase the good company, which frequented his house: she also restrained him in his

his buffooneries, making him more reserved and decent. Scarron died in 1660, and his jesting humor did not die before him. Within a few minutes of his death, when his acquaintance were about him all in tears, "Ah! my good friends, said he, you will never cry for me so much, as I have made you laugh."

Scarron had an infinite fund of wit and pleasantry, but could never prevent it from running into buffoonery. There are in his writings many things fine, ingenious and delicate; but they are so mixed with what is flat, trifling, low, and obscene, that a reader upon the whole will be rather disgusted than amused. His *Virgil Travestie* is only excusable in a buffoon: yet there are pleasantries in it, which would have disconcerted the gravity of even Virgil himself. His comedies and his *tragi-comedy* Boileau calls *les vilaines pieces* de Scarron: they are indeed nothing but mere burlesque. His other works, which consist of songs, epistles, stanzas, odes, epigrams, &c. all shew the buffooning humor of their author. His comical Romance is almost the only work, which continued to be liked by persons of taste: and this was foretold by Boileau. His works were printed at Paris, in 1685 and 1737, in ten volumes 12mo.

SCHAAF (CHARLES) a very learned German, was born at Nuys, in the electorate of Cologne, anno 1646: his father was a major in the army of the landgrave of Hesse Cassel. He was bred to Divinity at Duisbourg: and, having made the oriental tongues his particular study, became professor of them in that university in 1677. In 1679, he removed to Leyden, to fill the same post for a better stipend; and there continued till 1729, when he died of an apoplexy at upwards of eighty. He published some useful books, in the Oriental way; as, 1. *Opus Aramæum completens Grammaticam Chaldaicam & Syriacam*, 1686, in 8vo. 2. *Novum Testamentum Syriacum, cum versione Latina*, 1708, in 4to. The Latin version is of Tremellius, retouched. Leusden labored jointly with him in this work till his death, which happened, when they were got to Luke xv. 20; and Schaaaf did the remainder by himself. At the end of it is

VOL. X.

U

subjoined,

Niceron,
tom. xxxix.

subjoined, *Lexicon Syriacum Concordantiale*. 3. *Epitome Grammaticæ Hebraicæ*, 1716, in 8vo. 4. A Letter in Syriac of the bishop Mar Thomas, written from Malabar to the patriarch of Antioch, and a Latin version by himself, 1714, in 4to. 5. *Sermo Academicus de Linguarum Orientalium scientia*. An Inauguration-Speech. In 1711, he drew up, at the request of the curators of the academy at Leyden, a catalogue of all the Hebrew, Chaldee, Syriac and Samaritan books and manuscripts in the library there; which was joined to the catalogue of that library, published in 1711.

Niceron,
tom. xxxix.

SCHEFFER (JOHN) a very learned German, was born at Strasburg in 1621; and, as far as we know, was educated there. He applied himself principally to the study of Greek and Latin antiquities, and of history; and made himself a tolerable verbal critic upon Latin and Greek authors. He was driven out of his own country by the wars; and, as queen Christina of Sweden was shewing favor at that time to all men of letters, he withdrew into her kingdom in 1648. He was made, the same year, professor of eloquence and politics at Upsal; afterwards, honorary professor royal of the law of nature and nations, and assessor of the royal college of antiques; and, at length, librarian of the university of Upsal. He died in March 1679, after having published a great number of works. Many of his pieces relate to Greek and Roman antiquities, and are to be found in the collection of Grævius and Gronovius. He wrote notes upon many ancient authors; upon Ælian, Phædrus, Arriani *Tactica*, of which last he made also a Latin version, Petronius, Hyginus, Julius Obsequens, Justin, &c. He was one of those, who stoutly defended the genuineness of that fragment of Petronius, pretended to have been found at Trau; which however is generally judged to be a forgery, and accordingly rejected by Burman and other critics.

Weidleri
Hist. Astron.
cap. xv. 13.

SCHEINER (CHRISTOPHER) an eminent mathematician and astronomer, and memorable for having first discovered the spots upon the sun, was born near Meckelberg in Germany, anno 1575. He entered into the society of the Jesuits,

Jesuits, when he was twenty years of age; and afterwards taught the Hebrew tongue and the mathematics at Ingolstadt, Friburg, Brisac, and Rome. At length, he became rector of the college of the Jesuits at Neisse in Silesia, and confessor to the arch-duke Charles. He died at Neisse in 1650.

While he was at Ingolstadt in 1611, teaching mathematics in that city, he one day discovered through his telescope certain spots in the sun; and communicated his discovery to some of his brethren, to Gretser in particular. The provincial of his order, frightened as it should seem with the newness of the phenomenon, restrained him from publishing it at the present: upon which, Scheiner communicated his observations in three letters to Vellserus, who, without the knowledge of the author, published those observations, with figures to illustrate them, in 1612, under the title of *Apelles post tabulam*. When Galilæo heard of this, he charged him with plagiarism, as if he had robbed him of the honor of the discovery: but Scheiner, in the preface to his *Rosa Ursina*, very accurately makes good his claim; and Ricciolus is of opinion, that Vellserus's letters through Germany and Italy upon this discovery gave Galileo the first hint of it, since none of Galileo's observations were earlier than the year 1612. Scheiner, afterwards at Rome, made observations on these solar phenomena for many years; and at length he reducing them into order, published them in one volume folio in 1630, under the title of, *Rosa Ursina: sive, Sol, ex admirando foculorum & macularum suarum phœnomeno varius; nec non circa centrum suum, & axem fixum, ab ortu in occasum, conversione quasi menstrua, supra polos proprios, libris IV. mobilis ostensus*. Almost every page is adorned with an image of the sun with spots: and Des Cartes has given it as his opinion, that nothing can be more accurate and perfect in its kind, than this work of Scheiner.

Scheiner wrote some smaller things, relating to mathematics and philosophy; among the rest, *Oculus, sive, Fundamentum Opticum, in quo radius visualis eruitur, sua visioni in oculo sedes decernitur, & anguli visorii ingenium reperitur*. Reprinted at London 1652, in 4to.

Philosoph.
Princip.
Part III.

SCHIAVONE (**ANDREA**), so called from the country, where he was born in 1522, was an eminent Venetian painter. He was so very meanly descended, that his parents, after they had brought him to Venice, were not able to allow him a master. His first employment was to serve those painters, who kept shops : where his mind opened, and inclination and genius served him for a master. He studied hard, and took infinite pains : and this, with such helps as he received from the prints of Parmegiano, and the paintings of Giorgione and Titian, raised him to a degree of excellence very surprising. It is true indeed, that being obliged to work for his daily bread, he could not spare time sufficient for making himself thoroughly perfect in design : but that defect was so well covered with the singular beauty and sweetness of his colors, that Tintoret used often to say, no painter ought to be without one piece of his hand at least. His principal works were composed at Venice, some of them in concurrence with Tintoret himself, and others by the directions of Titian, in the library of St. Mark. But so malicious was fortune to poor Schiavone, that his pictures were but little valued in his life-time ; and he never was paid any otherwise for them, than as an ordinary painter : though after his decease, which happened in 1582, his works turned to much better account, and were esteemed but little inferior to those of his most famous contemporaries. This painter, though now reckoned one of the greatest colorists of the Venetian school, was all his life long but poorly fed and meanly clad : what therefore was his future reputation worth to him ?

SCHMIDT, the name of some learned Germans. Erasmus Schmidt, born at Delitzsch in Misnia 1560, was eminent for his skill in the Greek tongue and in the mathematics : both which, although they are accomplishments seldom found in the same person, he professed with great reputation for many years at Wittemberg, where he died in 1637. He published an edition of Pindar in 1616, 4to, with a Latin version and learned notes. He wrote notes also upon Lycophron, Dionysius Perigetes, and Hesiod ; which last was published

published at Geneva in 1693. — There was Sebastian Schmidt, professor of oriental languages at Strasburg, who published many works : and John Andrew Schmidt, a learned Lutheran divine, born at Worms in 1652. John Andrew had a terrible accident, when he was twenty-seven years of age, which had like to have cost him his life : he fell out of a chamber-window of the second story into the street, and was taken up for dead. He hurt his right arm with the fall so much, that he could never recover the use of it : he learned to write however tolerably well with the left ; so well at least, as to be able to make near a hundred publications, without the help of an amanuensis. He was learned, but seems to have been strongly infected with the *cacoëthes scribendi* : for he writ upon all subjects. One of his pieces is intitled, *Arcana dominationis in rebus gestis Oliverii Cromvelli* : another is against a book, supposed to be Le Clerc's, with this title, *Liberii de sancto amore Epistolæ Theologicæ*. He translated Pardie's elements of geometry out of French into Latin. He died in 1726 ; and his funeral oration was made by John Laurence Mosteim, who says the highest things imaginable of him.

See CLERC

SCHOREL (JOHN) a Flemish painter, was born in 1495, at a village called Schorel, near Alkmaer in Holland ; and worked some time with Albert Durer. While he was travelling up and down Germany, he met with a fryar, who was a lover of painting, and then going to Jerusalem : and these two circumstances induced him to accompany him. He designed in Jerusalem, on the banks of the river Jordan, and in several other places sanctified by the presence of our Saviour. In his way home, he stopped at Venice, and worked a while there ; and having a desire to see Raphael's painting, went to Rome, where he designed his and Michael Angelo's works after the antique sculptures, and the ruins of the ancient buildings. Adrian VI, being about that time advanced to the papal chair, gave Schorel the charge of superintendant of the buildings at Belvidere ; but after the death of this pontiff, who reigned little more than a year, he returned to the Low Countries. He staid a while at Utrecht, and drew several rare pieces there. He passed through France,

as he returned home; and refused the offers made him by Francis I, out of his love to ease and a quiet life. He was endowed with various accomplishments, being a musician, poet, orator; and knowing in four languages, Latin, French, Italian, and German. He died in the year 1562, much lamented by his friends and acquaintance, who esteemed and loved him for his good humour and good qualities.

SCHOTTUS (ANDREAS) a very learned German, to whom the republic of letters has been considerably indebted, was born at Antwerp in 1552; and was educated at Louvain. Upon the taking and sacking of Antwerp in 1577, he retired to Douay; and after some stay there, went to Paris, where Augerius Busbequius received him into his house, and made him partner of his studies. Two years after, he went into Spain, and was at first at Madrid; then he removed to Alcala, and then in 1580 to Toledo, where his great reputation procured him a Greek professorship. The cardinal Gaspar Quiroga, archbishop of Toledo, conceived at the same time such an esteem for him, that he lodged him in his palace, and entertained him as long as he stayed in that place. In 1584, he was invited to Saragossa, to teach rhetoric and the Greek language: and two years after, he entered into the society of jesuits, and was called by the general of the order into Italy, to teach rhetoric at Rome. He continued three years there, and then returned to his own country; where he spent the remainder of a long life in reading and writing books. He was not only well skilled in Latin and Greek learning, but had also in him a candor and generosity, seldom to be found among the men of his order. He had an earnest desire to oblige all mankind, of what religion or country soever; and would freely communicate even with heretics, if the cause of letters could be served thereby; so it is not to be wondered, that the protestants every where should have spoken well of him. He died at Antwerp the 23d of January 1629, after having published a great number of books. Besides works more immediately connected with, and relating to his own profession, he gave editions of, and wrote notes upon, several of the classics; among which were Aurelius Victor, Pomponius Mela, Seneca

neca Rhetor, Cornelius Nepos, Valerius Flaccus, &c. He also laboured upon many of the Greek fathers, published an edition of Basil, and made a Latin version on Photius; which version however has been thought to be so much below the abilities and learning of Schottus, that some have questioned his having been the author of it.

SCHREVELIUS (CORNELIUS) a laborious critic of Holland, who, though his name is often seen in the title-pages of illustrious authors, had no great genius or acumen. He gave editions of several classic authors, under the title of Variorum; and his edition of Homer's poems in two volumes 4to, is very beautiful to look on, but full of faults. The best of all his works is supposed to be a Lexicon, Greek and Latin, which is very commodious to young beginners. He died in the year 1667.

SCHURMAN (ANNA MARIA A) a most extraordinary German lady, was the daughter of parents, who were both sprung from noble protestant families; and was born at Cologne the 5th of November 1607. She discovered from her infancy an uncommon dexterity of hand; for at six years of age, she cut with her scissars upon paper all sorts of figures, without any model. At eight, she learned in a few days to design flowers in a very agreeable manner; and two years after she was but three hours in learning to embroider. Afterwards she was taught music vocal and instrumental, painting, sculpture, and engraving; and succeeded equally in all these arts. Our excellent Mr. Evelyn, in his *history of Calicography*, has observed, that "the very knowing Anna Maria a Schurman is skilled in this art with innumerable others, even to a prodigy of her sex." Her hand-writing in all languages was inimitable; and some curious persons have preserved specimens of it in their cabinets. M. Joby, in his journey to Munster, relates, that he was an eye-witness of the beauty of her writing in French, Greek, Hebrew, Syriac, and Arabic; and of her skill in drawing in miniature, and making portraits upon glass with the point of a diamond. She painted her own picture by means of a looking-glass; and made artificial pearls so like natural ones,

From Nic-
ron, Tom.
XXXIII.

p. 79. Lond.
1755.

Voyage de
Munster,
p. 150.

that they could not be distinguished but by pricking them with a needle.

The powers of her understanding were not inferior to those of her hand; for at eleven years of age, when her brothers were examined about their Latin, she often whispered to them what they were to answer, though she had only heard them say their lessons en passant. Her father, collecting from this that she was formed for literature, applied himself to cultivate her talents that way, and helped her to gain that knowledge, which made her so justly celebrated. The Latin, Greek, and Hebrew languages became so familiar to her, that she not only wrote, but spoke them in a manner, which surprised the most learned men. She made a great progress also in the oriental languages, which have a relation to the Hebrew, as the Syriac, Chaldee, Arabic, and Ethiopic: and for the living languages, she understood perfectly, and spoke readily, the French, English, and Italian. She was competently versed in geography, astronomy, philosophy, and the sciences, so as to be able to judge of them with exactness; but as her nature was formed for religion, these vain amusements did not satisfy her; and therefore she applied herself at length to divinity, and the study of the holy scriptures.

Her father, who had settled at Utrecht while she was an infant, and afterwards removed to Francker, for the more convenient education of his children, died there in 1623. His widow then returned to Utrecht, where Anna Maria continued her studies very intensely; and this undoubtedly restrained her from marrying, as she might have done advantageously with Mr. Cats, pensionary of Holland, and a celebrated poet, who wrote verses in her praise, when she was but fourteen years of age. Her modesty, which was as great as her knowledge, would have kept her merit and learning unknown, if Rivetus, Spanheim, and Vossius, had not produced her, contrary to her own inclination, upon the stage of the world. To these three divines we may add Salmasius, Beverovicius, and Huygens, who maintained a literary correspondence with her; and by shewing her letters, spread her fame into foreign countries. This procured her letters from Balzac, Gassendi, Merseus, Bochart, Coarart, and other

other eminent men. At last, her name became so famous, that persons of the first rank, and even princesses, paid her visits: cardinal Richelieu likewise shewed her marks of his esteem. About the year 1650, she made a great alteration in her religious system. She performed her devotions in private, without frequenting any church, upon which it was reported that she was inclined to popery; but she attached herself to the famous Labadie, and embracing his principles and practices, accompanied him wherever he went. She lived some time with him at Altena in Holstein, and attended him at his death there in 1674. She afterwards retired to Wiewart in Friseland, where Mr. William Penn, the quaker, visited her in 1677; and died at this place, the 5th of May 1678. She took for her device these words of St. Ignatius, *Amor meus crucifixus est*. It is said, that she was extremely fond of eating spiders.

Penn's travels in Holland and Germany, Lond. 1694.

She wrote, *De vitæ humanæ termino*. Ultraject. 1639; *Dissertatio de ingenii muliebris ad doctrinam & meliores literarum aptitudinem*, Lugd. Bat. 1641. These two pieces, with letters in French, Latin, Greek, and Hebrew, to her learned correspondents, were printed at Leyden 1648 in 12mo, under the title of, A. M. a Schurman *Opuscula Hebrææ, Græcæ, Latina, Gallica: prosaica & metrica*. Enlarged in the edition of Utrecht 1652. She wrote afterwards, *EUKLERIA, seu melioris partis electio*. This is a defence of her attachment to Labadie, and was printed at Altena in 1673, when she was actually with him.

SCIOPPIUS (GASPAR) a most learned German writer of the seventeenth century, but one who is not said to have verified the maxim:

— *Ingenuas didicisse fideliter artes*

Emollit mores, nec sinit esse feros:

OVID.

for he is represented as one of the greatest savages, these latter ages have produced. All the great men of his time, as Baillet tells us, whether catholics, heretics, and even infidels, have unanimously voted for his proscription, because he had attacked with the utmost brutality and fury every man of

Jugemens des Savans, tom. II. p. 454.

of reputation, and had the impudence to boast of sparing neither quality nor merit. This extraordinary person was born about the year 1576; and studied first at Amberg, then at Heidelberg, afterwards at Altdorf, at the charges of the elector palatine. Having made a considerable stay at Ingolstadt, he returned to Altdorf, where he began to publish books. Ottavia Ferrari, a Milanese, and famous professor at Padua, says, that he “published books, when he was but sixteen years of age, which deserved to be admired by old men.” It is said, that one of his early productions was a commentary upon the *Priapeia*; the epistle dedicatory of which is dated from Ingolstadt in the year 1595. For this he was afterwards very severely handled; not so much because he had commented upon obscene verses, as because he had stuffed his commentary with many filthy particulars; and had complained in particular, that nature had not provided so well for men as for sparrows. Cum Ingolstadii agerem, vidi e regione musæi mei passerem coitum viciis repetentem, & inde adeo ad languorem datum, ut avolaturus in terram decideret. En fortem iniquam. Hoc passeribus datum, negatum hominibus? “While I lived at Ingolstadt, says he, I saw opposite to “my study a sparrow, repeating the act of coition twenty times, “and afterward so faint and weary, that when he attempted “to fly away, he fell to the ground. Unequal fortune! why “is this given to sparrows, and denied to men?” Some have said, that Scioppius was not the author of the commentary abovementioned; but the generality believe otherwise, and the following curious extract from one of his pieces will plainly shew, that he was very conversant in his youth with such sort of authors. “When very early in my youth I “had an inclination to read the antient writers, especially “the poets, and yet heard learned men say, that these instruments of wantonness, meaning their obscene verses, “ought carefully to be avoided on account of their dangerous consequences at that time of life, I considered with “myself how to read them with safety, and I determined in “this manner. I voluntarily laid myself under vows of the “strictest temperance: for as Terence says, *sine Cerere & “Baccho friget Venus*, Love’s cold without good eating and “drinking; and as Euripides, *Love thrives with plenty*, “but

In pro-
fusione,
cui titu-
lus, quo
pretio viri
principes
litteras
ac literatos
habuerint.

Comment.
in Carmen
xxv.

Scaliger
Hypoboli-
mæus, p.
250.

arma pruri-
ginis.

"but with hunger dies. So Tertullian, *Monstrum habetur libido sine gula*; that is, a temperate lustful man would be deemed a monster. The bubblings of lust are the effects of a vigorous body; but this vigour is raised and kept up by very high living. Wherefore I changed my wine for water, because I was unwilling, as Plato says, to add fire to fire. I likewise banished all flesh-meat from my table, not only for its heaviness, but that it might not beget in me, to use the words of Clemens, *too great an itching to love-affairs*: for, as is most truly affirmed by St. Jerom, *esus carnis est seminarium libidinis*, that is, the eating of flesh is the nursing of lust. Nay, I went farther; I banished even eggs and fish, having too often found by experience, that these were not without their stimulating qualities, &c." In the mean time, notwithstanding the raileries his commentary exposed him to, it has never been insisted on that he was a debauched man. He was very justly accounted a bad man, as we shall presently see; but his faults, like those of some other proud, satirical, passionate learned men, were not, as Bayle says, irregularities of the body, but vices of the mind.

Bayle's dict.
SCIOPPI-
US.

He made a journey into Italy, and after he had been some time at Verona, returned into Germany; from whence he went again into Italy, and published at Ferrara a panegyrick upon the king of Spain, and pope Clement VIII. He turned Roman catholick in the year 1599, and whatever was the reason of it, was very angry with the jesuits; "against whom, Baillet tells us, he wrote above thirty treatises under fictitious names, the very titles whereof are enough to strike one with horror." On the other side, he inveighed with the utmost fury against the protestants, and solicited the princes to extirpate them by the most bloody means. Only read the title of a book, he published at Pavia in the year 1619: *Gasp. Scioppii Consiliarii Regii Classicum belli sacri, sive, Heldus Redivivus: hoc est, ad Carolum V. Imperatorem Augustum Suasoria de Christiani Caesaris erga Principes Ecclesiæ Rebelles officio, deque veris compescendorum Hæreticorum Ecclesiæque in pace collocandæ rationibus*. Read the title of another, which has been printed at Mentz in the year 1612, against the celebrated Philip Mornay du Pleffis; and

Jugemens
des Savans,
tom. II.
p. 454.

and which, as he tells us in the title-page, he sent to James I. of England, by way of new-years-gift : *Alexipharmacum Regium felli draconum & veneno aspidum sub Philippi Mornai de Plessis nuper Papatus historia addito appositum, & sereniss. Jacobo Magnæ Britanniæ Regi Arenæ Januariæ loco muneris missum*. The very titles of his books, as Baillet says, are enough to frighten a man of but moderate courage. He had before attacked the king of England without the least regard to his quality, and in a very abusive way. Thus in the year 1611, he printed two books against him with these titles : *Ecclesiasticus auctoritati Sereniss. D. Jacobi, &c. oppositus*, and *Collyrium Regium Britannicæ Regi graviter ex oculis laboranti muneris missum* : that is, *An Eye-salve for the use of his Brittannick majesty*. In the first of these pieces, he ventured to abuse Henry IV of France in a most outrageous manner ; which occasioned his book to be burnt at Paris. He gloried in this disgrace ; and added, that himself was hanged in effigy in a farce, that was acted before the king of England. His behaviour however procured him some correction ; for, in the year 1614, the servants of the English ambassador set upon him at Madrid, and mauled him most heartily. He boasted of the wounds, he received in this conflict ; for he was mighty apt to boast of what he ought to be ashamed of, as he did, when he boasted of having been the principal contriver of the Catholic league, which proved so ruinous to the Protestants in Germany. Going through Venice in the year 1607, he had a conference with father Paul, whom he endeavoured by promises and threats to bring over to the pope's party : which perhaps, with other circumstances, occasioned his being imprisoned there three or four days. After he had spent many years in censuring, biting, and defaming every body, he applied himself to the prophecies of Holy Scripture. He looked for the key of them ; and flattered himself, as he was apt to do upon all occasions, that he had found that very key which St. Peter left, and which no body had found before him. Take his own words, in his letter to Vossius : *ea ipsa clave ad aperienda ejus mysteria usum, quam S. Petrus nobis reliquit, vix tamen a quoquam adhuc intellectum*. He sent some of his apocryphical chimera's to cardinal Mazarine, as Gabriel Naude his librarian informs us ; but the same Naude relates, that

that the cardinal had something else to do, than to examine them. It has been said by more writers than one, that he had thoughts at last of going back to the communion of Protestants; but this, resting originally upon the single testimony of Hornius, has not been generally believed. He died in the year 1649.

Hist. Eccles.
p. 326. L.
Nat. 1678.

Guy Patin relates his death as happening this year, and adds withal the following anecdotes of the Man. "He was a Lutheran, says he, in his youth: he turned Roman Catholic by reading Baronius's Annals, as he said. Afterwards he went to Rome; where he was a domestic of cardinal Madrucio. He had a mind then to turn Jesuit; but the society were of opinion, that it was better for him to remain a layman, and that he could do them greater services, which he actually did by writing against Scaliger. He made some journeys for them to Germany and Venice. Afterwards he had a pension from the emperor; but at last he declared himself an enemy to the emperor and the Jesuits, and went to Padua for the safety of his person, where he lived secure from all his enemies, having obtained a pardon for his past life from the republic of Venice. He is suspected to be the most considerable author of many small pieces published against the Jesuits these fifteen years, and, among others, of the *Anatomia Societatis, & de Strategematis Jesuitarum*. He formerly told one of his friends, who is also very much mine, that cardinal Baronius had solicited him by letters, when he was in Germany, to turn Catholic; and promised in that case to procure him a cardinal's hat; and that Baronius himself hoped to be made pope after Paul V."

He was indisputably a very learned man; and had his moderation and probity been equal to his learning, might justly have been accounted an hero in the republic of letters; his application to study, his memory, the multitude of his books, and his quickness of parts, are surprising things. Ferrarius tells us, that he studied day and night; that during the fourteen last years of his life, he kept himself shut up in a little room, and that his conversation with those, who went to visit him, run only upon learning; that, like another Ezra, he might have restored the holy scripture, if it had been

In profusione, cui titulus, *Fernus Literatorum*.

Polyhist.
L.I. cap.vii.

been lost; for that he could repeat it almost by heart; and that the number of his books exceeded the number of his years. He left behind him also several manuscripts, which, as Morhoff tells us, "remained in the hands of John Michael Picruccius, professor at Padua, and are not yet published, to the no small indignation of the learned world." All this, notwithstanding, he was a man of a vile heart, of a malign spirit; and of a slanderous tongue; and one, who, on account of his spiteful and injurious way of calumniating all that were eminent for their learning, was justly called the *Grammatical Cur*. He did not spare the best writers of antient Rome, not even Cicero himself. "The accuser of Cicero," says Balzac, in a letter to Chapelain, "about whom you desire to be informed, is the dreadful Scioppius. He has published a book at Milan, in which he accuses Cicero of improprieties and barbarisms. There is but one copy of it in France, and messieurs du Puy lent it me, when I was at Paris. This injustice done to Cicero would prove a consolation to Scaliger, if he was to return again into the world. But I expect that the same Scioppius will shortly put out another book, wherein he will undertake to prove, that Cato was a wicked man, and Julius Cæsar a bad soldier." However, as Bayle very well observes, his boldness in criticising the stile or expressions of Cicero will be less surprising, if it be considered, that this father of eloquence has been censured by such men at all times.

Wood's A-
then. Oxon.
v. II.

SCOTT (Dr. JOHN) an eminent and learned English divine, was son of Mr. Thomas Scott, a substantial grazier; and was born in the parish of Cheppingham in Wiltshire, about the year 1638. He served as an apprentice in London, much against his will, for about three years; but his humour inclining him strongly to learning, he quitted his trade, and went to Oxford. He was admitted of New Inn a commoner in 1657, and made a great progress in logic and philosophy; but left the university without taking a degree, and getting into holy orders, at last became minister of St. Thomas's in Southwark. In 1677, he was made rector of St. Peter's Poor in London; and was collated to a prebend in St. Paul's cathedral

cathedral in 1684. In 1685, he accumulated the degrees of bachelor and doctor in divinity, having before taken no degree in arts or any other faculty. In 1691, he succeeded Dr. Sharp, afterwards archbishop of York, in the rectory of St. Giles's in the fields; and the same year was made canon of Windsor. Mr. Wood says, that "he might soon after have been a bishop, had not some scruples hindered him;" and Dr. Hickes has told us, what those scruples were: "he refused, says he, the bishoprick of Chester, because he could not take the oath of homage; and afterwards another bishoprick, the deanery of Worcester, and a prebend of the church of Windsor, because they all were places of deprived men." He died the 10th of March 1694, and was buried in St. Giles's church; his funeral sermon was preached by Dr. Isham, and afterward printed in 1695, 4to. In this sermon we are told, that he had many virtues in him of no ordinary growth: piety towards God; kindness, friendship, affability, sincerity towards men; zeal and constancy in the discharge of the pastoral office; and, in a word, all those graces and virtues, which make the good Christian and the good man. When popery was encroaching under the reigns of Charles II and James II, he was one of those worthy champions, who opposed it with great warmth and courage: in the dedication of a sermon, preached at Guildhall chapel on the 5th of November 1673, to sir William Hooker, lord mayor of London, he declares, that "Domitian and Dioclesian were but puny persecutors and bunglers in cruelty, compared with the infallible cut-throats of the apostolical chair."

Paffi, v. 11.

Preface to
some Discourses on
Burnet and
Tillotson.

This learned and worthy divine wrote an excellent work, called "The Christian Life;" which has been often printed, and much read. The first part was published in 1681 in 8vo, with this title: "The Christian Life, from its beginning to its consummation in glory, together with the several means and instruments of Christianity conducing thereunto, with directions for private devotion and forms of prayer, fitted to the several states of Christians:" in 1685, the first volume of part the second, "wherein the fundamental principles of Christian duty are assigned, explained, and proved:" in 1686, the second volume of the second part, "wherein the doctrine

"doctrine of our Saviour's mediation is explained and proved." To these volumes of the "Christian Life" the pious author intended a continuation and perfection, had not long infirmity, and afterwards death, prevented him.

He published two pieces against the Papists: 1. "Examination of Bellarmine's eighth note concerning sanctity of doctrine." 2. "The texts examined, which Papists cite out of the Bible concerning prayer in an unknown tongue." Both these pieces were printed together in 4to, in October 1688, king James still sitting upon the throne.—He wrote also, "Certain Cases of Conscience resolved, concerning the lawfulness of joining with forms of prayer in public worship," 1683, in two parts: which were both reprinted, and inserted in the second volume of a work, intitled, "A Collection of Cases and other Discourses lately written to recover Dissenters to the Communion of the Church of England." 1685, 4to.

He published, lastly, at different times, twelve sermons, preached upon public and particular occasions; which we suppose may have been collected and printed together.

SCOT (REYNOLDS) a very learned English gentleman, was a younger son of sir John Scot, of Scot's-Hall, near Smeeth in Kent, where he was probably born; and at about seventeen years of age was sent to Hart-Hall in Oxford. He retired to his native country without taking a degree, and settled at Smeeth; and marrying soon after, gave himself up solely to solid reading, to the perusing obscure authors, that had by the generality of scholars been neglected, and at times of leisure to husbandry and gardening. In 1576, he published a second edition, for we know nothing of the first; of "A Perfect Platform of a Hop-Garden," &c. in 4to: and in 1584, another work, which shewed the great depth of his researches, and the uncommon extent of his learning, intitled, "The Discoverie of Witchcraft," &c. reprinted in 1653, 4to, with this title: "Scot's Discoverie of Witchcraft; proving the common opinion of witches contradicting with devils, spirits, familiars, and their power to kill, torment, and consume the bodies of men, women, and children, or other creatures by diseases or otherwise, their flying in the air,"

air, &c. to be but imaginary erroneous conceptions and novelties. Wherein also the practices of witchmongers, conjurers, inchanters, soothsayers; also the delusions of astrology, alchemy, legerdmain, and many other things are opened, that have long lain hidden, though very necessary to be known for the undeceiving of judges, justices, and juries, and for the preservation of poor people, &c. With a treatise upon the nature of spirits and devils," &c. In the preface to the reader he declares, that his design in this undertaking was, "first, that the glory of God be not so abridged and abased, as to be thrust into the hand or lip of a lewd old woman; whereby the work of the Creator should be attributed to the power of a creature: secondly, that the religion of the gospel may be seen to stand without such peevish trumpery: thirdly, that favor and christian compassion be rather used towards these poor souls, than rigor and extremity," &c.

A doctrine of this nature, advanced in an age, when the reality of witches was so universally believed, that even the great bishop Jewel, touching upon the subject in a sermon before queen Elizabeth, could "pray God they never practiced farther than upon the subject," must needs expose the author to animadversion and censure; and accordingly a foreign divine informs us, though Wood says nothing of it, that his book was actually burnt. We know however, that it was opposed, and, as it should seem, by great authority too: for king James I, in the preface to his *Demonologie*, printed first at Edinburgh 1597, and afterwards at London 1603, observes, that he "wrote that book chiefly against the damnable opinions of Wierus and Scot; the latter of whom is not ashamed, says his majesty, in public print to deny, that there can be such a thing as witchcraft, and so maintains the old error of the Sadducees in denying of spirits." Dr. John Raynolds, in his *Prælectiones* upon the Apocrypha, animadverts on several passages in Mr. Scot's discovery, &c. Dr. Meric Casaubon treats him, as an illiterate person; and Mr. Joseph Glanville, whom for his excellent sense in other respects we are sorry to be able to quote on this occasion, affirms, that "Mr. Scot doth little but tell odd tales and silly legends, which he confutes and laughs at, and pretends

Strype's *Annals* of the Reformation, vol. 1. pag. 8.

Voetius, *Disput. Theolog.* t. III. p. 564.

Casaubon *Of Credulity and Incredulity*, &c.

p. 40. edit. 1668.

Considerations about Witchcraft, pag. 76.

“ this to be a confutation of the being of witches and apparitions : in all which his reasonings are trifling and childish, “ and when he ventures at philosophy, he is little better than “ absurd.”

This sensible, learned, upright, and pious man, for we know that he possessed the two first of these qualities, and he is universally allowed to have had also the two last, died in 1599, and was buried among his ancestors in the church at Smeeth.

Niceron,
tom. xv.

SCUDERY (GEORGE de) a French writer of eminence in his day, was descended from an ancient and noble family of Apt in Provence, and born at Havre de Grace in 1603. He spent part of his youth at Apt, and afterwards came and settled at Paris, where he had little to subsist on, but what he acquired by a prodigious facility in writing. Poetry was what he exercised himself in at first : and he would have succeeded in it better, if he had not scribbled so much of it. In 1637, he published observations upon the Cid of Corneille, with a view of making his court to cardinal Richelieu : for this great man could not be content with being the greatest statesman in the world ; he would be a poet, a wit, a bel-esprit, and so became obnoxious to the passions of envy and jealousy, which usually torment that little tribe. These urged him to oppose the vast reputation and success of the Cid : he not only made the French academy write against it, but directed the manner they should do it in. He applauded the observations of Scudery, and by his favor and countenance enabled him “ to ballance, as Voltaire says, for “ some time the reputation of Corneille.” Scudery was received a member of the academy in 1650. He had before been made governor of the castle of Notre-Dame de la Garde near Marseilles. In the mean time, the greatest part of his life was spent in writing ; in which one would think his chief view was, not to write well, but much. His works consist of dramatic pieces, poems of all kinds, and prose ; but are little read. Voltaire says, “ his name is better known “ than his works :” and this will always be the case, since nothing excellent and finished can be expected from voluminous scribblers. Their names are often seen in *Mercurys* and *Gazettes*.

Siecle de
Louis. t. II.

Gazettes, and the vulgar talk of them: but no body reads their books. Scudery died at Paris the 14th of May 1667. The great fecundity of his pen is treated very severely by Boileau, in his second satire :

Bienheureux Scuderi, dont la fertile plume
Peut tous les mois sans peine enfanter un volume ! &c.

SCUDERY (MAGDELEINE DE) sister of George de Scudery, was born at Havre de Grace in 1607, and became very eminent for her wit and her writings. She went early to Paris, and made herself amends for the want of that proper education, which the poorness of her father's circumstances had not permitted. Her fine parts gained her admission into all assemblies of the wits, and even the learned cared and encouraged her. Necessity put her first upon writing ; and as the taste of that age was for romances, so she turned her pen that way, and succeeded wonderfully in hitting the public humor. Her books were greedily read, and spread her reputation far and near. The celebrated academy of the Ricovrati at Padua complimented her with a place in their society ; and she succeeded the learned Helena Cornaro. Several great personages gave her many marks of their regard by presents, and other honors which they did her. The prince of Paderborn, bishop of Munster, sent her his works and a medal. Christina, queen of Sweden, often wrote to her, settled on her a pension, and sent her her picture. Cardinal Mazarine left her an annuity by his will : and Lewis XIV, in 1683, at the solicitation of Madame de Maintenon, settled also a good pension upon her, which was always very punctually paid. This was not all : that pompous and stately monarch honored her in a very particular manner : he appointed her a special audience to receive her acknowledgments, and made her a great number of very fine compliments. This lady held a correspondence with all the learned, as well as with all the wits : and her house at Paris was a kind of a little court, where numbers of both kinds used constantly to assemble. She died the 2d of June 1701, aged 94 years ; and two churches contended fiercely for the honor of possessing her remains, which it seems was thought a point of so much conse-

Niceron,
tom. xv.

Siecle de
Louis XIV.
tom. II.

quence, as nothing less than the authority of the Cardinal de Noailles, to whom the affair was referred, was sufficient to decide. She was a very voluminous writer, as well as her brother, but of more merit; and it is remarkable of this lady, that she obtained the first prize of eloquence, founded by the academy. There is a good deal of common-place panegyric upon her, in the second volume of the *Menagiana*, which seems to have flowed from the personal regard Menage had for her: but her merits are better settled by Mr. Boileau in the *Discours*, prefixed to his dialogue, intitled, *Les Heros de Roman*. Voltaire says, that "she is now better known by some agreeable verses which she left, than by the enormous Romances of Clelia and of Cyrus."

SEBASTIANO, called del Piombo from an office given him by pope Clement VII, in the lead-mines, was an eminent painter at Venice, where he was born in the year 1485. He was designed by his father for the profession of music, which he practised for some time with reputation: till following at last the more powerful dictates of nature, he betook himself to painting. He became a disciple of old Giovanni Bellino; continued his studies under Giorgione; and having attained an excellent manner of coloring, went to Rome. Here he insinuated himself so far into the favor of Michael Angelo, by siding with him and his party against Raphael; that, pleased with the sweetness and beauty of his pencil, Michael immediately furnished him with some of his own designs; and letting them pass under Sebastian's name, cried him up for the best painter in Rome. And indeed so universal was the applause, which he gained by his piece of *Lazarus raised from the dead*, (the design of which had likewise been given him by Michael Angelo) that nothing but the famous *Transfiguration* of Raphael could eclipse him. He has the name of being the first, who invented the art of preparing plaister-walls for oyl-painting, with a composition of pitch, mastick, and quick-lime; but was generally so slow and lazy in his performances, that other hands were often employed in finishing what he had begun. He died in 1547.

SECKEN-

SECKENDORF (GUI-LOUIS DE) a very learned German, was descended from ancient and noble families; and born at Aurach, a town of Franconia, in the year 1626. He made good use of a liberal education, and was not only a master of the French, Latin, Greek, and Hebrew languages, but had also some skill in mathematics and the sciences. The great progress he made in his youth coming to the ears of Ernestus the pious, duke of Sax-Gotha, this prince sent for him from Cobourg, where he then was, to be educated with his children. He staid two years at Gotha, and then went in 1642 to Strasburg: but returned to Gotha in 1646, and was made honorary librarian to the duke. Afterwards, in 1651, he was made aulic and ecclesiastical counsellor; and in 1663, a counsellor of state, first minister, and sovereign director of the consistory. The year after, he went into the service of Maurice, duke of Saxe-Zeitz, as counsellor of state and chancellor; and was no less regarded by this new master, than he had been by the duke of Sax-Gotha. He continued with him till his death, which happened in 1681; and then retired from all business into a state of repose and tranquillity, where he composed a great many works. Nevertheless, in 1691, Frederic III, elector of Brandenburg, drew him again out of his retreat, and made him a counsellor of state and chancellor of the university of Hall. He could not avoid accepting these dignities, but he did not enjoy them long; for he died at Hall the 18th of December 1692, when he was within two days of completing his 66th year. He was twice married, but had only one son, who survived him. He was a good linguist; learned in law, history, divinity; and is also said to have been a tolerable painter and engraver. He wrote a great many books; one in particular of most singular use, which was published at Frankfort 1692, in two volumes folio, but is usually bound up in one, with this title: *Commentarius Historicus & Apologeticus de Lutheranismò, sive de Reformatione Religionis ductu D. Martini Lutheri in magna Germaniæ, aliisque regionibus, & speciatim in Saxonia recepta & stabilita, &c.* This work is very valuable on many accounts, and particularly curious for several singular pieces and extracts, that are to be found in it. "He, who would be thoroughly acquaint-

Bayle's
Diet. LU-
THER.

"ed with the history of this great Man," says Mr. Bayle, meaning Luther, "need only read Mr. de Seckendorf's large volume: it is in its kind one of the best books, that hath appeared for a long time."

Wood's
Athen. Ox.
vol. II.

SEDLEY (Sir CHARLES) an English poet and great wit, was the son of Sir John Sedley, of Aylesford in Kent, by a daughter of Sir Henry Savile; and was born about the year 1639. At fifteen years of age, he became a fellow commoner of Wadham College in Oxford; but taking no degree, retired to his own country, without either travelling or going to the inns of court. As soon as the restoration was effected, he came to London, in order to join the general jubilee; and then commenced wit, courtier, poet, and gallant. He was so much admired and applauded, that he began to be a kind of oracle among the poets; and no performance was approved or condemned, till Sir Charles Sedley had given judgment. This made king Charles jestingly say to him, that nature had given him a patent to be Apollo's viceroy; and lord Rochester bears testimony to the same, when he puts him foremost among the judges of poetry:

"I loath the rabble, 'tis enough for me,
"If Sedley, Shadwell, Shepherd, Wicherly,
"Godolphin, Butler, Buckhurft, Buckingham,
"And some few more, whom I omit to name,
"Approve my sense, I count their censure fame.

While he thus grew in reputation for wit, and in favor with the king, he grew poor and debauched: his estate was impaired, and his morals very much corrupted; as may be collected from the following story related by Mr. Wood. In June 1663, Sir Charles Sedley, Lord Buckhurft, Sir Thomas Ogle, and others, were at a cook's house in Bow-street Covent-Garden; where enflaming themselves with liquor, they went out into a balcony, and excrementized in the street, as Mr. Wood expresses it. When this was done, Sir Charles Sedley stripped himself naked, and preached to the people in a very profane and scandalous manner. Upon this a riot was raised, and the mob grew very clamorous; they insisted upon
having

having the door opened, but were opposed; yet were not quieted till they had driven the preacher and his company from the balcony, and broke all the windows of the house. This frolic being soon spread abroad, especially by the fanatical party, and justly giving offence to all parties, they were summoned to appear in Westminster-Hall; where being indicted for a riot before Sir Robert Hyde, they were all severely fined; Sir Charles 500*l*. He observed that he was the first man that ever paid for sitting: upon which Sir Robert asked him, whether he had read the book called, "The compleat Gentleman;" and Sir Charles answered, that he had read more books than his lordship. The day for payment being appointed, Sir Charles desired Mr. Henry Killigrew and another gentleman, to apply to the king to get it off; which they undertook to do, but instead of getting it off begged it for themselves, and had it paid to a farthing.

After this affair, Sir Charles's mind took a more serious turn; and he began to apply himself to the study of politics. He had been chosen, says Mr. Wood, to serve for Romney in Kent, in that long parliament, which began the 8th of May 1661; and continued to sit for several parliaments after. He was extremely active for the revolution, which was thought the more extraordinary, as he had received favours from king James II. That prince had an amour with a daughter of Sir Charles, who was not very handsome, James being remarkable for not fixing upon beauties; and had created her countess of Dorchester. This honor, far from pleasing, shocked Sir Charles; for as great a libertine as he had been himself, he could not bear his daughter's dishonour, which he considered as made more conspicuous by this exaltation. He therefore conceived an hatred to James; and being asked one day, why he appeared so warm for the revolution, he is said to have answered, "From a principle of gratitude: for since his majesty has made my daughter a countess, it is fit I should do all I can to make his daughter a queen." He lived to the beginning of queen Anne's reign.

His works were printed in two volumes 8vo. 1719; and consist of plays, translations, songs, prologues, epilogues, and little occasional pieces. However amorously tender and delicate his poems, yet they have not much strength; nor do

they afford great marks of genius. The softness of his verses is characterised by the duke of Buckingham, who calls them, "Sedley's Witchcraft;" and the art of insinuating loose principles in clean and decent language, is thus ascribed to him by the earl of Rochester:

"Sedley has that prevailing, gentle art,
 "That can with a resistless charm impart,
 "The loosest wishes to the chastest heart;
 "Raise such a conflict, kindle such a fire,
 "Betwixt declining virtue and desire,
 "'Till the poor vanquish'd maid dissolves away,
 "In dreams all night, in sighs and tears all day.

Niceron,
 tom. xiv.—
 Baillet, tom.
 V.

SEGRAIS (JOHN RENAUD DE) a French poet, was born at Caen in 1624, and made his first studies in the college of the Jesuits there. As he grew up, he applied himself to the French poetry, and continued to cultivate it to the end of his life. It was far from proving unfruitful to him, for it enabled him to rescue himself, four brothers, and two sisters, from the unhappy circumstances, in which the extravagance of a father had left them. He was not more than twenty years of age, when the count de Frisque, being removed from court, retired to Caen; and there was so charmed with Segrais, who had already given some public specimens of a fine genius, that upon his recal he carried him back with him, and introduced him to Mademoiselle de Montpensier, who took him into her protection as her gentleman in ordinary. He continued with this princess a great many years, and then was obliged to quit her service, for opposing her marriage with Count de Lauzon. He immediately found a new patroness in Madame de la Fayette, who admitted him into her house, and assigned him apartments. He lived seven years with this generous lady, and then retired to his own country, with a resolution to spend the rest of his days in solitude; and there married a rich heiress, about the year 1679. There is a passage in the *Segraisiana*, from which we learn, that Madam de Maintenon would have had him to court, and have put him in some place about the duke of Maine: but, as we are there told, he reflected within him-

himself, that his life was too far advanced to encourage new hopes, and that he had what was very sufficient to maintain him in *otio cum dignitate*; and these reflections, together with that fastidium which wise men soon conceive of a public and especially a court life, determined him to reject all offers, and to continue where he was. He was admitted of the French academy in 1662; and he now gave a stable form to that of Caen. He died at this place of a dropsy in 1701. He was very deaf in the last years of his life, he was much sought after for the sake of his conversation, which was always witty, solid, and learned: his converse with the court and the polite world had furnished him with a multitude of curious anecdotes, which he had a very agreeable way of relating. A great number of these are to be found in the *Segraisiana*, which was published many years after his death, with a preface by Mr. de la Monnoye: the best edition of it is that of Amsterdam 1723, in 12mo.

The prose-writings of Segrais, though for the most part frivolous enough, yet have infinite merit as to their style, which may be considered as a standard. Of this kind are his *Nouvelles Françaises*, and the romances called *La Princesse de Cleves* and *Zayde*: *Madam de la Fayette* is supposed to have been a partner with him in the romances, the latter of which has been often printed, with Mr. Huet's *Origine des Romans* prefixed. This piece was written on purpose for it, and is, says Voltaire, a work of great use. But it is principally for his poems, that Segrais was so distinguished in his day: and these consist of *Diverses Poësies*, printed at Paris in 1658, 4to. *Athis*, a pastoral; and a translation of Virgil's *Georgics* and *Æneid*. "His *Eclogues* and his *Translation of Virgil* were "esteemed, says Voltaire; but now they are not read. It is "remarkable, that *Breboeuf's Pharsalia* is still read, while "Segrais's *Æneid* is intirely neglected: nevertheless, *Boileau* "praises Segrais, and depreciates *Breboeuf*. — *Mademoiselle* "calls Segrais, a sort of a wit: but he was indeed a very "great wit, and a man of real learning."

Siecle de
Louis XIV.
tom. II.

S E L D E N (JOHN) an English gentleman of most extensive knowledge and prodigious learning, was descended from a good family, and born at Salvinton near Terring in Suffex,

Wood's A-
thenæ Ox.
vol. II.—
Vita Seldeni
a Davide
Wilkins,
prefixed to
Selden's
works. Lon.
1726. in
three vol.
fol.—Gene-
ral Dict.

Nicholson's
English
Historical
Library.

Suffex, the 16th of December 1584. He was educated at the free-school in Chichester; and at sixteen years of age, was sent to Hart-Hall in Oxford, where he continued about three years. Then he entered himself of Clifford's Inn London, in order to study the law; and about two years after removed to the Inner Temple, where he soon acquired a great reputation by his learning. His first friendships were with Sir Robert Cotton, Sir Henry Spelman, Camden, and Usher, all of them learned in antiquities; which was also Mr. Selden's favorite object. In 1610, he began to distinguish himself by publications in this way, and put out two pieces that year; *Jani Anglorum facies altera*, and *Duello*, or the Original of single Combat. In 1612 he published notes and illustrations on the first eighteen songs in Michael Drayton's *Poly-Olbion*, and the year after wrote verses in Greek, Latin, and English, upon Browne's *Britannia's Pastorals*; which, with divers poems prefixed to the works of other authors, occasioned Sir John Suckling to give him a place in his Session of the poets. In 1614, came out his "Titles of Honour," a work much esteemed at home and abroad; and which, "as to what concerns our nobility and gentry, says a certain writer, all will allow ought first to be perused, for the gaining a general notion of the distinction from an emperor down to a country-gentleman." In 1616, he published *Notes on Fortescue de legibus Angliæ*; and in 1617, *De Diis Syris Syntagmata Duo*, which was reprinted at Leyden 1629, in 8vo. by Ludovicus de Dieu, after it had been revised and enlarged by Selden himself.

Mr. Selden was not yet above three and thirty years of age; and yet he had shewn himself a great philologist, antiquary, herald, and linguist: and his name was so wonderfully advanced, not only at home, but in foreign countries, that he was actually then become, what he was afterwards usually stiled, the great dictator of learning to the English nation. In 1618, when he was in his 34th year, his "History of Tithes," was printed in 4to. in the preface to which, he reproaches the clergy with ignorance and laziness, with having nothing to keep up their credit, but beard, title, and habit, their studies not reaching farther than the breviary, the postils, and polyanthea; in the work itself he endeavours to
shew,

shew, that tithes are not due under christianity by divine right, though he allows the clergy's title to them by the laws of the land. This book gave great offence to the clergy, and was animadverted on by several writers; by Dr. Richard Montague, afterwards bishop of Norwich, in particular. The author was also called, not indeed before the high commission court, as some have represented, but before some lords of the high commission and also of the privy council, and obliged to make a submission; which he did most willingly for publishing a book, which against his intention had given offence, yet without recanting any thing contained in it, which he never did.

In 1621, king James being displeased with the parliament, and having imprisoned several members, whom he suspected of opposing his measures, ordered Mr. Selden likewise to be committed to the custody of the sheriff of London: for, though he was not then a member of the house of commons, yet he had been sent for and consulted by them, and had given his opinion very strongly in favor of their privileges, in opposition to the court. However, by the interest of Andrews, bishop of Winchester, he with the other gentlemen was set at liberty in five weeks. He then returned to his studies, and wrote and published learned works, as usual. In 1623, he was chosen a burgess for Lancaster; but amidst all the divisions, with which the nation was then agitated, kept himself perfectly neuter. In 1625, he was chosen again for great Bedwin in Wiltshire; and in this first parliament of king Charles, declared himself warmly against the duke of Buckingham, and, when that nobleman was impeached in 1626, was one of the managers of the articles against him. He opposed the court-party the three following years with great vigour in many speeches. The king, having dissolved the parliament in 1629, ordered several members of the house of commons, to be brought before the King's Bench bar, and to be committed to the Tower. Mr. Selden, being one of this number, insisted upon the benefit of the laws, and refused to make any submission to the court; upon which he was removed to the King's Bench prison. He was released the latter end of the year, though it does not appear how; only, that the parliament

ment in 1646 ordered him 5000*l.* for the losses he had sustained on that occasion. In 1630, he was again committed to custody, with the earls of Bedford and Clare, Sir Robert Cotton, and Mr. St. John, being accused of having dispersed a libel, intitled, “A Proposition for his Majesty’s service to “bridle the impertinency of Parliaments;” but it was proved, that Sir Robert Dudley, then living in the duke of Tuscany’s dominions, was the author. All these various imprisonments and tumults gave no interruption to his studies; but he proceeded, in his old way, to write and publish books.

King James had ordered Mr. Selden to make collections proper to shew the right of the crown of England to the dominion of the sea, and he had engaged in the work; but upon the affront, he had received by his imprisonment, laid it aside. However in 1634, a dispute arising between the English and the Dutch concerning the herring-fishery upon the British coast, and Grotius having before published in 1609, his *Mare Liberum* in favor of the latter, Mr. Selden was prevailed upon by archbishop Laud, who, though he did not love his principles in church and state-affairs, yet could not help revering him for his learning and manners, to draw up his *Mare Clausum*; and it was accordingly published in 1636. This book recommended him highly to the favor of the court, and he might have had any thing he would; but his attachment to his books, together with his great love of ease, made him indifferent, if not averse, to posts and preferment. In 1640, he published, *De Jure Naturali & Gentium juxta disciplinam Hebræorum*, folio. Mr. Puffendorff applauds this work highly; but his translator Barbeyrac observes, with regard to it, that “besides the extreme disorder and obscurity, “which are justly to be censured in his manner of writing, he “does not derive his principles of the law of nature from the “pure light of reason, but merely from the seven precepts “given to Noah;—and frequently contents himself with citing the decisions of the rabbins, without giving himself the “trouble to examine, whether they be just or not.” Monsie^r le Clerc says, that in this book Mr. Selden “has only copied “the Rabbins, and scarce ever reasons at all. His rabbinical principles is founded upon an uncertain Jewish tradition, “namely, that God gave to Noah seven precepts, to be ob-
“served

See DUD-
LEY, Sir
Robert.

In his Pre-
face to the
Translation.

Bibl. Chois-
ne, tom.
i.*ca.*

“served by all mankind : which, if it should be denied, the Jews would find a difficulty to prove. Besides, his ideas are very imperfect and embarrassed.” There is certainly some foundation for this ; and what is here said concerning this particular work, may be more or less applied to all he wrote. Mr. Selden had a vast memory and prodigious learning ; and these had oftentimes the same effect on him, as they have always on men of lower abilities, such as Dodwell for instance : that is, they checked and impeded the use of his reasoning faculty, perplexed and embarrassed his ideas, and crowded his writings with citations and authorities, to supply the place of sense and argument.

The same year, 1640, he was chosen member of parliament for the university of Oxford ; and, though he was against the court, yet in 1642 the king had thoughts of taking the seal from the lord keeper Littleton, and giving it to him. The lord Clarendon tells us, that the lord Falkland and himself, to whom his majesty referred the consideration of that affair, “did not doubt of Mr. Selden’s affection to the king ; but withall they knew him so well, that they concluded he would absolutely refuse the place, if it were offered to him. He was in years, continues the noble historian, and of a tender constitution : he had for many years enjoyed his ease, which he loved ; was rich, and would not have made a journey to York, or have lain out of his own bed, for any preferment, which he had never affected.” In 1643, he was appointed one of the lay-members, to sit in the assembly of divines at Westminster, in which he frequently perplexed those divines with his vast learning : and, as Mr. Whitelocke relates, “sometimes when they had cited a text of scripture to prove their assertion, he would tell them, *perhaps in your little pocket-bibles with gilt leaves, which they would often pull out and read, the translation may be thus, but the Greek or the Hebrew signify thus and thus ; and so would totally silence them.*”

History of
the Rebel-
lion, book
V.

Memorials
of English
Affairs, p.
71. Lond.
1742.

About this time, he took the covenant ; and the same year, 1643, was by the parliament appointed keeper of the records in the tower. In 1644, he was elected one of the twelve commissioners of the admiralty ; and the same year was nominated to the mastership of Trinity college in Cambridge, which

which he did not think proper to accept. About this time he did great services to the university of Oxford, as appears from several letters written to him by that university, which are printed: and indeed he never meant to disserve or do mischief to any person or party, his only view in continuing with the parliament being to keep himself out of harm's way, and to enjoy as much ease as he could in very uneasy and troublesome times. He never concurred in any violent measures, but often opposed, and always discountenanced them. Upon the publication of the *ΕΙΚΩΣ ΒΑΣΙΛΕΥΣ*, Cromwell employed all his interest to engage him to write an answer to that book; but he absolutely refused. In the beginning of 1654, his health began to decline; and he died the 30th of November that year. He died in White-Friars, at the house of Elizabeth countess of Kent, with whom he had lived some years in such intimacy, that they were reported to be as man and wife; and Dr. Wilkins supposes, that the wealth, which Mr. Selden left at his death, was chiefly owing to the generosity of that countess: but there is no good reason for either of the surmises. He was buried in the Temple-church, where a monument was erected to him; and archbishop Usher preached his funeral sermon. He left a most valuable and curious library to his executors, Matthew Hale, John Vaughan, and Rowland Jews, Esqrs; which they generously would have bestowed on the society of the Inner Temple, if a proper place should be provided to receive it; but this being neglected, they gave it to the university of Oxford.

In his life.

Mr. Selden was immensely learned, and skilled in Hebrew and oriental languages beyond any man: Grotius styles him "the glory of the English nation." He was knowing in all laws, human and divine, yet did not greatly trouble himself with the practice of law: he seldom or never appeared at the bar, but sometimes gave council in his chamber. "His mind also, says Mr. Whitelocke, was as great; as his learning; he was as hospitable and generous as any man, and as good company to those he liked." Dr. Wilkins relates, that he was a man of uncommon gravity and greatness of soul, averse to flattery, liberal to scholars, charitable to the poor; and that, though he had a great latitude

Memorials,
&c. p. 608.

Life. &c.

tude in his principles with regard to ecclesiastical power, yet he had a sincere regard for the church of England. Mr. Richard Baxter remarks, that " he was a resolute serious christian, a great adversary, particularly to Hobbes's errors; and that Sir Matthew Hale affirmed, how he had seen Selden openly oppose Hobbes so earnestly, as either to depart from him, or drive him out of the room ": which shews, that, as Mr. Selden had great knowledge, so he had also some portion of zeal. But the noblest testimony in favour of our great lawyer and scholar is that of his intimate friend the earl of Clarendon, who thus describes him in all parts of his character: " Mr. Selden was a person, says he, whom no character can flatter, or transmit in any expressions equal to his merit and virtue. He was of so stupendous learning in all kinds and in all languages, as may appear from his excellent and transcendent writings, that a man would have thought he had been entirely conversant among books, and had never spent an hour but in reading and writing; yet his humanity, courtesy, and affability was such, that he would have been thought to have been bred in the best courts, but that his good-nature, charity, and delight in doing good, and in communicating all he knew, exceeded that breeding. His style in all his writings seems harsh, and sometimes obscure; which is not wholly to be imputed to the abstruse subjects, of which he commonly treated, out of the paths trod by other men, but to a little undervaluing the beauty of a style, and too much propensity to the language of antiquity: but in his conversation he was the most clear discourses, and had the best faculty in making hard things easy, and presenting them to the understanding, of any man that hath been known. Mr. Hyde was wont to say, that he valued himself upon nothing more, than upon having had Mr. Selden's acquaintance, from the time he was very young; and held it with great delight, as long as they were suffered to continue together in London: and he was very much troubled always when he heard him blamed, censured, and reproached for staying in London, and in the parliament, after they were in rebellion, and in the worst times, which his age obliged him to do; and how wicked soever

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Additional notes on the life of Sir Matthew Hale, edit. 1682.

Life of Edward earl of Clarendon, p. 16. Oxf. 1759. fol.

“ the actions were, which were every day done, he was confident he had not given his consent to them, but would have hindered them if he could with his own safety, to which he was always enough indulgent. If he had some infirmities with other men, they were weighed down with wonderful and prodigious abilities and excellencies in the other scale.”

His works were collected by Dr. David Wilkins, and printed at London in three volumes folio, but generally bound in six, 1726. The two first volumes contain his Latin works, and the third his English. The editor has prefixed a long life of the author, and added several pieces never before published; particularly *letters, poems, &c.*

SENECA (LUCIUS ANNÆUS) a Stoic philosopher, was born at Corduba in Spain, about the beginning of the christian æra, of an Equestrian family, which had probably been transplanted thither, in a colony from Rome. He was the second son of Marcus Annæus Seneca, commonly called the rhetorician, whose remains are printed under the title of *Suasoriæ, & Controversiæ, cum Declamationum Excerptis*; and his youngest brother Annæus Mela, for there were three of them, was memorable for being the father of the poet Lucan. He was removed to Rome, together with his father and the rest of his family, while he was yet in his infancy; and so very small, that, as he himself tells us, he was carried thither in the arms of his aunt: *materteræ manibus in urbem perlatus sum*. There he was educated in the most liberal manner, and under the best masters. He learned his eloquence from his father; but his genius rather leading him to philosophy, he put himself under the stoics Attalus, Sotion, and Papirius Fabianus; men famous in their way, and of whom he has made honourable mention in his writings. It is probable too, that he travelled when he was young, since we find him in several parts of his works, particularly in his *Questiones Naturales*, making very exact and curious observations upon Egypt and the Nile. But this, though intirely agreeable to his own humour, did not at all correspond with that scheme or plan of life, which his father had drawn out for him; who therefore forced him to the bar,

bar, and put him upon soliciting for public employments ; so that he afterwards became questor, prætor, and, as Lipsius will have it, even consul.

Vit. Senec.

In the first year of the reign of Claudius, when Julia the daughter of Germanicus was accused of adultery by Messalina, and banished, Seneca was banished too, being charged as one of the adulterers. Corsica was the seat of his exile, where he lived eight years ; “ *happy, as he tells us, in the midst of those things, which usually make other people miserable ; inter eas res beatus, quæ solent miseros facere :* ” and where he wrote his books of consolation, addressed to his mother Helyia, and to his friend Polybius, and perhaps some of those tragedies, which go under his name ; for he says, *modo se levioribus studiis ibi oblectasse*. When Agrippina was married to Claudius, as she was upon the death of Messalina, she prevailed with the emperor to recal Seneca from banishment ; and afterwards procured him to be tutor to her son Nero, whom she designed for the empire. By the bounty and generosity of his royal pupil, he acquired that prodigious wealth, which rendered him in a manner equal to kings. His houses and walks were the most magnificent in Rome. His villas were innumerable : and he had immense sums of money placed out at interest in almost every part of the world. The historian Dio reports him to have had two hundred and fifty thousand pounds sterling at interest in Britain alone, and reckons his calling it in all at a sum as one of the causes of a war with that nation.

Conf. ad
Helv. c. xvii.

All this wealth however, together with the luxury and effeminacy of a court, does not appear to have had any ill effect upon the temper and disposition of Seneca. He continued abstemious, exact in his manners, and, above all, free from the vices, so commonly prevalent in such places, flattery and ambition. “ *I had rather, said he to Nero, offend you by speaking the truth, than please you by lying and flattery : maluerim veris offendere, quam placere adulando.* ” How well he acquitted himself in quality of preceptor to his prince, may be known from the five first years of Nero’s reign, which have always been considered as a perfect pattern of good government ; and if that emperor had but been as observant of his master thro’ the whole course of it, as he

De Clem.
lib. II. c. 24

was at the beginning, he would have been the delight, and not, as he afterwards proved, the curse and detestation of mankind. But when Poppæa and Tigellinus had got the command of his humour, and hurried him into the most extravagant and abominable vices, he soon grew weary of his master, whose life must indeed have been a constant rebuke to him. Seneca perceiving, that his favour declined at court, and that he had many accusers about the prince, who were perpetually whispering in his ears the great riches of Seneca, his magnificent houses, and fine gardens, and what a favourite through their means he was grown with the people, made an offer of them all to Nero. Nero refused to accept them, which however did not hinder Seneca from changing his way of life; for, as Tacitus relates, he “kept
“no more levies, declined the usual civilities which had
“been paid to him, and, under a pretence of indisposition
“or some engagement or other, avoided as much as possible
“appearing in public.”

Annal.
lib. xiv.

Nero in the mean time, who, as it is supposed, had dispatched Burrhus by poison, could not be easy till he had rid himself of Seneca also: for Burrhus and Seneca were to Nero, what Agrippa and Mæcenæ had been to Augustus; the one the manager of his military concerns, the other of his civil. Accordingly he attempted, by means of Cleonicus, a freedman of Seneca, to take him off by poison; but this not succeeding, he ordered him to be put to death, upon an information, that he was conscious to Piso's conspiracy against his person. Not that he had any real proof of Seneca's being at all concerned in this plot, but only that he was glad to lay hold of any pretence for destroying him. He left Seneca however at liberty to chuse his manner of dying, who caused his veins to be opened immediately; his friends standing round him, whose tears he endeavoured to stop, sometimes by gently admonishing, sometimes by sharply rebuking them. His wife Paulina, who was very young in comparison of himself, had yet the resolution and affection to bear him company, and thereupon ordered her veins to be opened at the same time; but as Nero had no particular spite against her, and was not willing to make his cruelty more odious and insupportable than there seemed occasion for,

for, he gave orders to have her death prevented : upon which her wounds were bound up, and the blood stopped, in just time enough to save her ; though, as Tacitus says, she looked so miserably pale and wan all her life after, that it was easy to read the loss of her blood and spirits in her countenance. In the mean time Seneca, finding his death slow and lingering, desired Statius Annæus his physician to give him a dose of poison, which had been prepared some time before, in case it should be wanted ; but this not having its usual effect, he was carried to a hot bath, where he was at length stifled with the steams. He died, as Lipsius conjectures, in the sixty third or fourth year of his age, and in about the tenth or eleventh of Nero's reign. There was a rumor, that Subrius Flavius, in a private conversation with the centurions, had resolved, and not without Seneca's knowledge of it, that when Nero should have been slain by Piso, Piso himself should be killed too, and the empire delivered up to Seneca, as to one who deserved it for his integrity and virtue. But what foundation there was for it, is not said.

The works of Seneca are so well known by the several editions, which have been published, that we need not be particular in an account of them. Some have imagined, that he was a christian, and that he held a correspondence with St. Paul by letters. He must have heard of Christ and his doctrine, and his curiosity might lead him to make some enquiry about them ; but as for the letters published under the names of the Philosopher and Apostle, they have long been declared spurious by the critics, and perfectly unworthy of either of them. To know whether Seneca was a christian or no, we need only observe a circumstance, which Tacitus relates of him, at the time of his death ; viz. " that, when he entered the bath, he took of the water and sprinkled those about him, saying, *that he offered those libations to Jupiter his deliverer : libare se liquorem illum Jovi Liberatori.*"

Tacit. Annal. lib. xxi,
xiv, xv.—
Vit. Senec.
a Lipsio.

It was to the labours of the learned Justus Lipsius, that the public were indebted for the first good edition of the works of Seneca the philosopher ; which were twice handsomely printed in folio, and afterwards, with the works of

Seneca the rhetorician, and notes by John Frederic Gronovius, at Amsterdam 1672, in three volumes, 8vo.

Lindenius
Renovatus,
Norimb.
1668.—
Bayle's Dict.
SENNERTUS.

SENNERTUS (DANIEL) an eminent physician of Germany, was born at Breslaw, where his father was a shoemaker, the 25th of November 1572. He was sent to the university of Wittemberg in 1593, and there made a great progress in philosophy and physic. He visited the universities of Leipzig, Jena, and Franckfort upon the Oder; and afterwards went to Berlin in 1601, to learn the practice of physic. He did not stay long there, but returned to Wittemberg the same year; in which also he was promoted to the degree of doctor in physic, and soon after to a professorship in the same faculty. He was the first, who introduced the study of chymistry into that university. He gained a great reputation by his writings, and by his practice: patients came to him from all parts, among whom were princes, dukes, counts, and gentlemen; and he refused his assistance to no body. He took what was offered him for his pains, but demanded nothing; and he even restored to the poor what they gave him. The plague was above seven times at Wittemberg, while he was professor there; but he never retired, nor refused to assist the sick; and the elector of Saxony, whom he had cured of a dangerous illness in 1628, though he had appointed him one of his physicians in ordinary, yet gave him leave to continue at Wittemberg. He married three times: had seven children by his first wife, but none by his two last. He died of the plague at Wittemberg, the 21st of July 1637.

The liberty he took in contradicting the ancients raised him, as was natural, many adversaries; but nothing was worse received, than the notion which he advanced concerning the origin of souls. He was not satisfied with the opinion of those, who said, that there is a celestial intelligence appointed to preside over the formation of souls, which makes use of seed only as an instrument; nor of those, who ascribe a plastic virtue to it: he thought, and he advanced, that the soul is in the seed before the organization, and that this is what forms the wonderful machine, which we call a living body. He was accused of blasphemy and impiety, on pre-
tence

tence of having taught, that the souls of beasts are not material ; for this was affirmed to be the same thing with teaching, that they are as immortal as the soul of man. He rejected this consequence, and seems to have drawn himself out of the scrape, he was got into, as well as he could : reflecting probably, that his adversaries sometimes had recourse to other weapons, than those of sound reason and argument.

His works are very numerous, and have often been printed in France and Italy. The last edition is that of Lyons 1676, in six volumes folio ; to which his life is prefixed.

S E N N E R T U S (ANDREW) a German, eminent for his skill in the Oriental languages, was born at Wittemberg in 1535. He learned the Arabic tongue at Leyden under Golius, and found out a very good method of teaching it ; as Dr. Pocock, who was an admirable judge in this point, has testified in his favor. He was made professor of the Oriental languages in the university of Wittemberg in 1568, and held it to the day of his death, that is, fifty-one years. He discharged the duties of his professorship learnedly and worthily, and published a very great number of books. He is also commended in his funeral oration for the purity of his morals, and particularly for his temperance, which enabled him to support the labor of study and all the functions of a professor, and carried him to an extreme old age, with great vigor of body and mind. He died in 1619, aged 84 years.

Bayle, &c.

S E R R A N U S (JOANNES), or JOHN de SERRES, a learned Frenchman, was born about the middle of the sixteenth century ; and was of the reformed religion. His parents sent him to Laufanne, where he made a good progress in the Latin and Greek languages, and attached himself much to the philosophy of Plato and Aristotle ; and on his return to France, studied divinity, in order to qualify himself for the ministry. He began to distinguish himself by his writings in 1570 : and in 1573, was obliged to fly a refugee to Laufanne, after the dreadful massacre on St. Bartholomew's day. Returning soon to France, he published a piece in French, called a " Remonstrance to the king upon some pernicious principles in Bodin's book de Republica : " in which he

Niceron,
tom. IV.

was thought to treat Bodin so injuriously, that Henry III ordered him to prison for it. Obtaining his liberty, he became a minister at Nîmes in 1582, but never was looked upon as very staunch to protestantism; and some have gone so far as to say, but without sufficient foundation, that he actually abjured it. He is, however, supposed to have been one of those four ministers, who declared to Henry IV, that a man might be saved in the Popish as well as the Protestant religion; and that was certainly more than enough, to bring him into suspicion with his brethren, the Hugonots. This suspicion was afterwards increased by a book, which he published, in 1597, with a view to reconcile the two religions, intitled, *De Fide Catholica, sive de principiis religionis Christianæ, communi omnium consensu semper & ubique ratis*: a book, little relished by the Catholics, but received with such indignation by the Calvinists of Geneva, whither he was retired to, that they were suspected to have given the author poison, and to have occasioned an immature kind of death to him; for he died suddenly in 1598, when he was not more than fifty years of age. His wife, we are told, was buried in the same grave with him; so that it is probable they made clean work, by dispatching, when they were doing, the whole family at once.

He was the author of a great many writings; some theological, some historical. He published several things in Latin and in French, relating to the history of France; among the rest, the following works in French: *Memoires de la troisieme Guerre Civile & derniers troubles de France sous Charles IX, &c. Inventaire general de l'Histoire de France, illustre par la conference de l'Eglise & de l'Empire, &c. Recueil des choses memorables avenues en France sous Henri II, François II, Charles IX, & Henri III, &c.* These have been many times reprinted with continuations and improvements: yet it is allowed, that there is in them a strong tincture of passion and animosity. It cannot indeed be otherwise: Histories, written especially in troublesome times, will always favor of the passions, which produce them; and it is against such, that father Daniel has put us upon our guard. "We have, says he, examples of a great number
" of

“of histories, from the reign of Francis II to that of Lewis XIII, written by both Catholics and Hugonots, where partiality and resentment prevailed abundantly : and this is the common effect of civil wars, especially when they are lighted up by the motive or pretence of religion.”

But the work, for which Serranus is most known, at least out of France, is his Latin version of Plato, which was printed with Henry Stephens's fine Greek text of that author's works, in 1578, folio. Yet he is supposed not to have thoroughly considered quid valerent humeri, what he was equal to, when he undertook that important task. His version is allowed to have much simplicity and elegance in it, but then the style of Plato is pompous and majestic ; and it is not enough, that a translator gives his author's sense, as Serranus, he should endeavor, like Ficinus, to do it in his manner. Hence, though Serranus's Latin is more elegant, Ficinus is yet allowed to be the more faithful translator. In the mean time Henry Stephens, as Casaubon relates, excepted to several passages of Serranus, and recommended them to his correction, which however Serranus, on some account or other, refused. Upon the whole, it is lucky for Serranus, that his version is so inseparably connected with Stephens's types and text : for this will secure it some degree of respect, so long as that edition of Plato shall last.

SERVETUS (MICHAEL) a most ingenious and learned Spaniard, famous for his opposition to the received doctrine of the Trinity, and for the martyrdom he underwent on that account, was born in 1509 at Villaneuva in Arragon. His father, who was a notary, sent him to the university of Toulouse, to study the civil law : and there Servetus began to read the scriptures for the first time, probably because the reformation made then a great noise in France. He was presently convinced, that the church wanted reforming ; and it may be he went so far as to fancy, that the Trinity was one of the doctrines to be rejected. Be that as it will, he grew very fond of antitrinitarian notions ; and after he had been two or three years at Toulouse, he resolved to retire into Germany, and set up for a reformer. He went to Basil, by way of Lyons and Geneva ; and having had some conferences

at Basil with Oecolampadius, he set out for Straßburg, being extremely desirous to discourse with Bucer and Capito, two celebrated reformers of that city. At his departure from Basil, he left a manuscript, intitled *de Trinitatis Erroribus*, in the hands of a bookseller, who sent it afterwards to Hagenau, whither Servetus went, and got it printed in 1531. The next year, he printed likewise at Hagenau another book, with this title, *Dialogorum de Trinitate libri duo*: in an advertisement to which, he retracts what he had written in his former book against the Trinity, not as if it was false, but because it was written imperfectly, confusedly, unpolitely, and as it were by a child for the use of children. Thus Servetus published two books against the Trinity in less than two years, and without scrupling to put his name to them. He was very young, extremely zealous for his new opinions, and perhaps unacquainted with the principles of the reformers. 'Tis likely, that being lately come from France into a protestant country, he thought he might write as freely against the doctrine of the Trinity, as the reformers did against transubstantiation, &c. and what is strange, he does not seem ever after to have corrected this error, or to have thought of any means to retrieve the dangerous steps it had occasioned him to take.

Servetus, having published these two books, resolved to return to France, because he was poor, and did not understand the German language: as he alledged upon his trial to the judges, when they asked him, why he left Germany. He went to Basil, and from thence to Lyons, where he lived two or three years. Then he went to Paris, and studied physick under Sylvius, Fernelius, and some other professors: he took his degree of master of arts, and was admitted doctor of physick in the university there. Having finished his medical studies at Paris, he left that city, to go and practise in some other place: he settled two or three years in a town near Lyons, and then at Vienne in Dauphiny, for the space of ten or twelve. Servetus's books against the Trinity had raised a great tumult among the German divines, and spread his name throughout all Europe.

In 1533, before he had left Lyons, Melancthon wrote a letter to Camerarius, wherein he told him what he thought of

Melancthon
Epist. lib. iv.
ep. 140. edit.
Lond.

of Servetus and his books : " Servetus, says he, is evidently " an acute and crafty disputant, but confused and indigested " in his thoughts, and certainly wanting in point of gravity." He adds, " he has always been afraid, that disputes about " the Trinity would sometime or other break out: Bone " Deus ! quales tragœdias excitabit hæc quæstio apud poste- " ros, &c. Good God ! says he, what tragedies will this " question, *whether the word and spirit be substances or persons,* " raise among posterity ?" While Servetus was at Paris, his books were dispersed in Italy, and very much approved by many, who had thoughts of forsaking the church of Rome : upon which, in 1539, Melancthon wrote a letter to the senate of Venice, importing that " a book of Servetus, who " had revived the error of Paulus Samosatenus, was handed " about in their country, and beseeching them to take care, " that the impious error of that man may be avoided, re- " jected, and abhorred." Servetus was at Lyons in 1542, before he settled in Vienne : and corrected the proofs of a Latin Bible that was printing there, to which he added a preface and some marginal notes, under the name of Villanovanus ; for he was called in France Villeneuve, from Villanueva, the town where he was born.

Lib. I.
epist. 3.

Fidelis Ex-
positio Erro-
rum Serveti,
among Cal-
vin's works.

Hist. of the
Reformed
Churches of
France,
vol. 1. p. 14-

Histoire de
l'Herésie ad
ann. 1553.

All this while, the reformer Calvin, who was the head of the church at Geneva, kept a constant correspondence with Servetus by letters : he tells us, that he endeavored, for the space of sixteen years, to reclaim that physician from his errors. Beza informs us, that Calvin knew Servetus at Paris, and opposed his doctrine : and adds, that Servetus, having engaged to dispute with Calvin, durst not appear at the time and place appointed. Servetus writ several letters to Calvin at Geneva from Lyons and Dauphine, and consulted him about several points : he also sent him a manuscript, to have his judgment upon it. Calvin made an ungenerous and even base use of this confidence : for he not only wrote sharp and angry letters to him again for the present, but afterwards produced his private letters and manuscript against him at his trial. Varillas affirms, that there is at Paris an original letter of Calvin to Farel, written in 1546, wherein is the following passage : " Servetus has sent me a large book, stuffed " with idle fancies, and full of arrogance. He says, I shall " find

Sorberiana.

“ find admirable things in it, and such as have not hitherto
 “ been heard of. He offers to come hither, if I like it :
 “ but I will not engage my word ; for if he comes, and if
 “ any regard be had to my authority, I shall not suffer him
 “ to escape with his life.” Sorbier mentions the same letter,
 and says, that Grotius saw it at Paris, with words in it to
 that effect.

Servetus continued to be so fond of his antitrinitarian notions, that he resolved to publish a third work in favor of them. This came out in 1553 at Vienne, with this title, *Christianismi Restitutio*, &c. and is probably the book he had sent to Calvin. Servetus did not put his name to this work ; but Calvin informed the Roman Catholics in France, that he was the real author of it. Upon this information, Servetus was imprisoned at Vienne, and would certainly have been burnt alive, if he had not made his escape ; however, sentence was passed on him, and his effigies was carried to the place of execution, fastened to a gibbet, and afterwards burned, with five bales of his books. Servetus in the mean time was retiring to Naples, where he hoped to practise physic with the same high repute, as he had practised at Vienne ; yet was so imprudent as to take his way through Geneva, though he knew that Calvin was his mortal enemy. Calvin, being informed of his arrival, acquainted the magistrates with it ; upon which he was seized and cast into prison, and a prosecution was presently commenced against him for heresy and blasphemy. Calvin pursued him with a malevolence and fury, which was manifestly personal : though no doubt that reformer easily persuaded himself, that it was all pure zeal for the cause of God, and the good of his church. The articles of his accusation were numerous, and not confined to his book, called *Christianismi Restitutio* ; but were sought out of all his other writings, which were ransacked for every thing, that could be strained to a bad sense. One of them was of a very extraordinary nature. Servetus had published at Lyons, in 1535, an edition of Ptolemy's Geography, with a preface and some notes. Now he was urged with saying, in this preface, that “ Judæa has been falsely
 “ cried up for beauty, richness and fertility, since those, who
 “ have travelled in it, have found it poor, barren, and utterly
 “ terly

“terly devoid of pleasantness : and they made him reflect upon Moses, as if he had been vanus præco Judææ ; had written like a panegyrist, rather than an historian to be relied on, in his account of that holy land.” We cannot decide upon the justness of the charge, not knowing where to get a sight of his edition of Ptolemy ; yet can scarcely believe, that Servetus meant to reflect upon Moses, since he was neither an atheist nor a deist ; but on the contrary fully persuaded of the divine inspiration of the scriptures. Another article was, that “ he had corrupted the Latin Bible, he was hired to correct at Lyons, partly with impertinent and trifling, and partly with whimsical and impious, notes of his own throughout every page :” but the main article of all, and which was certainly the ruin of him, was, that, “ in the person of Mr. Calvin, minister of the word of God in the church of Geneva, he had defamed the doctrine that is preached, uttering all imaginable injurious and blasphemous words against it.”

The magistrates of Geneva being sensible in the mean time, that the trial of Servetus was a thing of the highest consequence, did not think fit to give sentence, without consulting the magistrates of the protestant cantons of Switzerland : to whom therefore they sent Servetus’s book, printed at Vienne, and also the writings of Calvin, with Servetus’s answers ; and at the same time desired to have the opinion of their divines about that affair. They all gave vote against him, as Beza himself relates ; in consequence of which, the unfortunate Servetus was condemned and burnt alive, the 27th of October 1553. His death left a stain upon the character of Calvin, which nothing can wipe out, because every body has believed, that he acted in this affair from motives merely personal ; the craftiness of address and management, in causing Servetus to be apprehended and brought to a trial, his brutal and furious treatment of him at the very time of his trial, and his dissimulation and malevolence towards him after his condemnation, will not suffer it to be doubted. It reflected also upon the reformers in general, who seemed to be no sooner out of the church of Rome, than they began to cherish the same intolerating spirit, and to use the same persecuting arts, for which they pretended a just ground of separation

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Hist. of
Council of
Trent,
Book V.

tion from that church. "It was wondered, says father Paul, "that those of the new reformation should meddle with blood "for the cause of religion: for Michael Servetus of Arragon, renewing the old opinion of Paulus Samofatenus, was "put to death for it at Geneva, by counsel of the ministers "of Zurich, Berne and Schiaffusa; and John Calvin, who "was blamed for it by many, wrote a book to prove, that "the magistrates may punish heretics with loss of life: which "doctrine being drawn to divers senses, as it is understood "more strictly or more largely, or as the name of heretic "is taken diversly, may sometime do hurt to him, whom at "another time it hath helped."

Servetus was a man of great acuteness and prodigious learning. He was not only deeply versed in what we usually call sacred and prophane literature, but he was also an adept in the arts and sciences. He observed upon his trial, that he had professed mathematics at Paris; although we do not find when, nor under what circumstances. He was so admirably skilled in his own profession, that he appears to have had some knowledge of the circulation of the blood, although it was very imperfect, intricate, and considerably short of the clear and full discovery made by Harvey. Read what our learned Wotton has written upon this point:

Reflections
upon An-
cient and
Modern
Learning,
chap. xviii.

"since the ancients, says he, have no right to so noble a "discovery, it may be worth while to enquire, to whom of "the moderns the glory of it is due; for this is also exceedingly contested. The first step that was made towards "it, was, the finding that the whole mass of the blood passes "through the lungs by the pulmonary artery and vein. The "first that I could ever find, who had a distinct idea of this "matter, was Michael Servetus, a Spanish physician, who "was burnt for arianism at Geneva, near 140 years ago. "Well had it been for the church of Christ, if he had wholly "confined himself to his own profession! His sagacity in this "particular, before so much in the dark, gives us great reason to believe, that the world might then have had just "cause to have blessed his memory. In a book of his, intitled Christianismi Restitutio, printed in the year 1553, "he clearly asserts, that the blood passes through the lungs, "from the left to the right ventricle of the heart; and not "through

"through the partition, which divides the two ventricles, as
 "was at that time commonly believed. How he introduces
 "it, or in which of the six discourses, into which Servetus
 "divides his book, it is to be found, I know not; having
 "never seen the book myself. Mr. Charles Bernard, a very
 "learned and eminent surgeon of London, who did me the
 "favour to communicate this passage to me, set down at
 "length in the margin, which was transcribed out of Ser-
 "vetus, could inform me no further, only that he had it
 "from a learned friend of his, who had himself copied it
 "from Servetus."

What some writers have delivered concerning Servetus's
 going into Africa, with a view of acquiring a more perfect
 knowledge of the Alcoran, ought to be exploded as a fable.
 They, who desire a more particular account of Servetus's
 doctrines, may consult "An Impartial Account of Michael
 "Servetus," &c. printed in 8vo at London 1724: to which
 we have been greatly obliged for the historical part of this
 article.

SERVIVS (MAVRVS HONORATVS) a celebrated
 grammarián and critic of antiquity, who flourished about the
 times of Arcadius and Honorius. He is known now chiefly
 by his commentaries upon Virgil, which Barthius and others
 have supposed to be nothing more, than a collection of an-
 cient criticisms and remarks upon that poet, made by Servius.
 Whatever they are, they are looked upon by many as a va-
 luable remnant of antiquity: Scioppius calls them a maga-
 zine, well furnished with good things. They were first pub-
 lished at Paris, by Rob. Stephens in folio, by Fulvius Ur-
 finus, in 1569, 8vo; afterwards a correcter and better edi-
 tion was given by Peter Daniel at Paris in 1600; the best
 is that printed with the edition of Virgil, by Mafvicius, in
 1717, 4to: notwithstanding which, they are yet suspected
 to be mutilated, and not free from interpolations. There is
 also extant, and printed in several editions of the ancient
 grammarians, a piece of Servius upon the feet of verses and
 the quantity of syllables, called Centimetrum. Macrobius
 has spoken highly of Servius, and makes him one of the
 speakers in his Saturnalia. See the Bibliotheca Latina of
 Fabricius,

Fabricius, and Baillet's Jugemens des Savans, &c. tom. II. 1722, 4to.

SEVERUS (CORNELIUS) an ancient Latin poet of the Augustan age, whose *Ætina*, together with a fragment de morte Ciceronis, was published with notes and a prose interpretation by Le Clerc, at Amsterdam 1703, in 12mo. They were before inserted among the *Catalecta Virgilii*, published by Scaliger; whose notes, as well as those of Lindenbruggius and Nicolas Heinsius, Le Clerc has mixed with his own. Quintilian calls Severus "a versificator, rather than a poet;" yet adds, that "if he had finished the Sicilian war," probably between Augustus and Sextus Pompeius, "in the manner he had written the first book, he might have claimed a much higher rank. But though an immature death," continues he, prevented him from doing this, yet his juvenile works shew the greatest genius." Ovid addresses him not only as his friend, but as a court favorite and a great poet.—O Vates magnorum maxime regum; and a little lower he adds,

Just. Orat.
L. x. c. 1.

Fertile pectus habes, interque Heliconæ colentes
Uberius nulli provenit ista seges.

DE PONTO, Lib. IV. El. 2.

SEVIGNE (MARIE de RABUTIN, Marquise de) a French lady, celebrated for her wit and her wisdom, was born in 1626; and was not above a year old, when her father was killed, at the descent of the English upon the isle of Rhee. In 1644, she married the marquis of Sevigné, who was killed in a duel in 1651; and had a son and a daughter by him, to the care of whose education she afterwards most religiously devoted herself: they became accordingly most accomplished persons, as it was reasonable to expect. This illustrious lady was acquainted with all the wits and learned of her time: it is said she decided the famous dispute between Perrault and Boileau, concerning the preference of the ancients to the moderns, thus; "the ancients are the finest, and we are the prettiest." She died in 1696, and left us a most

most valuable collection of letters ; the best edition of which is that of Paris 1754, in eight volumes, 12mo. " These letters, says Voltaire, filled with anecdotes, written with freedom, and in a natural and animated style, are an excellent criticism upon studied letters of wit, and still more upon those fictitious letters, which aim to imitate the epistolary style, by a recital of false sentiments and feigned adventures to imaginary correspondents."

Siecle de
Louis XIV.
tom. II.

A Sevigniana was published at Paris in 1756, which is nothing more than a collection of literary and historical anecdotes, fine sentiments, and moral apophthegms, scattered throughout these letters.

SEXTUS EMPIRICUS, an ancient Greek author, and most acute defender of the Pyrrhonian or sceptical philosophy, was a physician, and seems to have flourished under the reign of the emperor Commodus, or perhaps a little later. He was, against what has usually been imagined, a different person from Sextus, a Stoic philosopher of Chaeronea, and nephew of Plutarch : and this is all we are able to say of him : for no particular circumstances of his life are recorded. Of a great many, that have perished, two works of his are still extant : three books of Pyrrhonian institutions, and ten books against the Mathematici, by whom he means all kind of dogmatists. Henry Stephens first made, and then printed in 1592, 8vo, a Latin version from the Greek of the former of these works ; and a version of the latter by Hervetus, had been printed by Plantin in 1569. Both these versions were printed again with the Greek ; which first appeared at Geneva in 1621, folio. He is a writer of great parts and learning ; and very well qualified for the notable paradox he had undertaken to maintain ; namely, that " there is no such thing as truth : " for although he will never convince men by solid argument, yet he may possibly silence some by his subtilty. The best edition of this author is that of John Albert Fabricius, in Greek and Latin, printed at Leipzig in 1718, folio.

Fabric. Bibl.
Græc.
L. IV. c. 18.

Some Account of Mr. Shadwell, prefixed to his Works, printed in 1720.

SHADWELL (THOMAS) an English poet, was descended of a good family in the county of Stafford; but born at Stanton-Hall in Norfolk, a seat of his father's, about the year 1640. He was educated at Caius College in Cambridge, and afterwards placed in the Middle-Temple; where he studied the law some time, and then went abroad. Upon his return from his travels, he applied himself to the dramatic kind of writing; and was so successful therein, that he became known to several persons of great wit and great quality, and was highly esteemed and valued by them. He wrote seventeen plays, which we will not give a particular account of here, because they are collected together in his works, and the reader can so easily inform himself about them. At the revolution he was, by his interest with the earl of Dorset, made his majesty's historiographer and poet laureat: and when some persons urged, that there were authors who had better pretensions to the laurel, his lordship is said to have replied, that "he did not pretend to determine how great a poet Shadwell might be, but was sure that he was an honest man." This reply, if it was really made, reflects great honour upon Mr. Shadwell; but with submission to the peer, was not at all to the purpose. He succeeded Mr. Dryden as poet-laureat; for Mr. Dryden had so warmly espoused the opposite interest, that at the revolution he was dispossessed of his place. This, however, was a great mortification to Dryden, who resented the indignity very warmly, and immediately conceived an antipathy to Shadwell; of which he has given no small proof in his *Mac-Fleckno*, where he says,

*Others to some faint meaning make pretence,
But Shadwell never deviates into sense.*

But all we learn from hence is, that a satyrift never pays the least regard to truth, when it interferes with the gratification of his resentment or spleen: for nothing can be falser than the idea, these lines are intended to convey. Mr. Shadwell was not indeed so great a poet as Mr. Dryden; but Mr. Shadwell did not write nonsense. Many of his comedies are very good, have fine strokes of humor in them; and abound in original cha-

characters, strongly marked and well sustained. Thus Mr. Langbaine tells us that "there is no body will deny this play, viz. The Virtuoso, its due applause: at least I know, says he, that the university of Oxford, who may be allowed competent judges of comedy, especially of such characters, as Sir Nicholas Gimcrack and Sir Formal Trifle, applauded it. And as no man ever undertook to discover the frailties of such pretenders to this kind of knowledge, before Mr. Shadwell; so none since Mr. Johnson's time ever drew so many different characters of humors, and with such success." Mr. Shadwell had an uncommon quickness in writing; for in the preface to his *Psyche* he tells us, that that tragedy was written by him in five weeks. Thus the earl of Rochester says,

Account of
the English
dramatic
Poets, p.
451.

*None seem to touch upon true comedy,
But hasty Shadwell, and slow Wicherly.*

Where by the way he not only allows him to be excellent in comedy, but seems even to give him the preference to Wicherly. And yet there is a saying of lord Rochester still extant, which shews, that whatever opinion he had of his writings, he had a still better of his conversation: for he said, that "if he had burnt all he wrote, and printed all he spoke, he would have had more wit and humor than any other poet." Shadwell, as appears from Rochester's session of the poets, was a great favorite with Otway, and lived in intimacy with him, which might perhaps be the occasion of Dryden's expressing so much contempt for Otway; that being certainly more ill-grounded, than his contempt for Shadwell. Mr. Shadwell died the 9th of December 1692; and his death was occasioned, as some say, by too large a dose of opium, given him by mistake. A white marble monument with his busto, is erected in Westminster-Abbey, in honor of him, by his son Sir John Shadwell, physician to his late majesty: and his funeral sermon was preached by Dr. Nicholas Brady, the translator of the psalms, who tells us, among other things, that "he was a man of great honesty and integrity, and had a real love of truth and sincerity, an inviolable fidelity and strictness to his word, an unalterable friendship wheresoever he pro-

Page 24.

“fessed it, and (however the world may be mistaken in him)
 “a much deeper sense of religion, than many others have, who
 “pretend to it more openly.”

We may just observe, that besides his dramatic writings, he was the author of several pieces of poetry : the chief of which are his congratulatory poem on the prince of Orange's coming to England ; another on queen Mary ; a translation of the tenth satyr of Juvenal, &c.

Rowe's Life
 of Shake-
 spear, pre-
 fixed to his
 writings.

Theobald's
 Preface to
 his edition
 of Shake-
 spear's
 Works,
 Lond. 1735.

SHAKESPEAR (WILLIAM) a great dramatic writer of England, was of a good family, and born at Stratford upon Avon in Warwickshire in April 1564. His father Mr. John Shakespear, who was a considerable dealer in wool, had to great a family, ten children in all, that though he was his eldest son, he could give him no better education than his own employment. He had bred him, it is true, for some time at a free-school, where he probably acquired what Latin he was master of ; but the narrowness of his circumstances, and the want of his assistance, forced him to take him home, and unhappily prevented his farther proficiency in that language. Upon his leaving school, he seems to have devoted himself intirely to that way of life, which his father proposed to him ; and, in order to settle in the world after a family-manner, he married while he was yet very young, and by the time he was arrived at seventeen years of age. His wife was the daughter of one Hathaway, said to have been a substantial yeoman in the neighbourhood of Stratford. In this kind of settlement he continued for some time ; till an extravagance he was guilty of, not only cast the highest blemish on his good name, but forced him at length to fly his country. He had fallen into ill-company ; and among them some, who had made a common practice of deer-stealing, engaged him with them more than once in robbing a park, that belonged to Sir Thomas Lucy of Cherlecot near Stratford. For this he was prosecuted by that gentleman, as he thought, somewhat too severely ; and, in order to revenge that ill usage, he made a ballad upon him : and though this, probably the first essay of his poetry, be lost, yet it is said to have been so very bitter, that it redoubled the prosecution against him ; insomuch that he

was obliged to leave his family and business in Warwickshire for some time, and shelter himself in London.

It was at this time, and upon this accident, that he is said to have made his first acquaintance in the play-house. He was received into the company, at first in a very mean rank; but his admirable wit, and the natural turn of it to the stage, soon distinguished him, if not as an extraordinary actor, yet as a very uncommon genius and excellent writer. His name is printed, as the custom was in those times, among those of the other players before some old plays, but without any particular account of what sort of parts he used to act; and Mr. Rowe says, that though he enquired, he never could meet with any farther account of him this way, than that the top of his performance was the Ghost in his own Hamlet. We have no certain authority, which was his first play: there is a "Romeo and Juliet," dated 1597, when he was thirty-three years of age; and a "Richard II and III," the year following. He was highly favored by queen Elizabeth, who had several of his plays acted before her. It is that maiden princess plainly, whom he intends by, "A fair Vestal thrown by the west;" and that whole passage is a compliment very properly brought in, and very handsomely applied to her. She was so well pleased with the character of Falstaff, in the two parts of Henry IV, that she commanded him to continue it for one play more, and to shew him in love: and this is said to have been the occasion of his writing "The Merry Wives of Windfor." Upon this occasion it may not be improper to observe, that this part of Falstaff is said to have been written originally under the name of Oldcastle; but that, some of that family then remaining, he changed it into Falstaff, at the command of the queen. Mr. Rowe however thinks, that though the first offence was avoided, yet there was something injurious in this second choice; since, as he observes, it is certain that Sir John Falstaff, a knight of the garter, and a lieutenant-general, was a name of distinguished merit in the wars in France, under the reigns of Henry V and VI. It may further be observed, that Shakespear, in this play, has made Sir John Falstaff a deer-stealer, that he might remember his Warwickshire prosecutor; whom he has described under the name of justice Shallow, and to whom he has given very near

Midsum-
mer Night's
Dream.

the same coat of arms, which Dugdale, in his antiquities of that county, describes for a family of the same name there.

And as the queen was a patroness of our poet, so he met also with many great and uncommon marks of favor and friendship from the earl of Southampton : to whom he dedicated his poem of *Venus and Adonis*. There is no certain account, when he quitted the stage : but the latter part of his life was spent in ease, retirement, and the conversation of his friends. He had the good fortune to collect a competency sufficient for convenience, comfort, and dignity ; and he spent some years before his death at his native town Stratford. His pleasurable wit and good-nature engaged him in the acquaintance, and intitled him to the friendship, of all the gentlemen in the neighbourhood. He died in 1616 in the 53d year of his age, and was buried in the church of Stratford, where a monument is erected for him, and placed against the wall. He is represented under an arch in a sitting posture, a cushion spread before him, with a pen in his right hand, and his left resting on a scroll of paper. Under the cushion is this Latin distich :

Judicio Pylum, Genio Socratem, Arte Maronem
Terra tegit, Populus mœret, Olympus habet.

And on the grave-stone underneath is,

Good friend, for Jesus' sake, forbear
To dig the dust inclosed here.
Blest be the man that spares these stones,
And curst be he that moves my bones.

In April 1738, his tragedy of *Julius Cæsar* was acted at the Theatre Royal in Drury-Lane ; and with the profits arising from thence a monument was erected for him in Westminster-Abbey. He had three daughters, of which two lived to be married : Judith the elder to one Mr. Thomas Quincy, by whom she had three sons, who all died without children ; and Susanna, who was his favorite, to Dr. John Hall, a physician of good reputation in that country. She left one child only, a daughter, who was twice married, but died without issue.

His

His dramatic writings, which are very numerous, were first published together in 1623, folio; and have since been republished by Mr. Rowe, Mr. Pope, Mr. Lewis Theobald, Sir Thomas Hanmer, and Mr. Warburton, the merit of all whose editions is too well known for us to descant upon. Various criticisms have been made upon Shakespear's genius and his writings in innumerable *Essays, Remarks, Observations, Commentaries, and Notes*; but as the substance of them all, expressed in a better manner, is contained in Mr. Pope's Preface to his edition, we will here give it the reader, in as short a compass as we can.

“ If ever any author deserved the name of an original, says Mr. Pope, it was Shakespear. Homer himself drew not his art so immediately from the fountains of nature: it proceeded through Egyptian strainers and channels, and came to him not without some tincture of the learning, or some cast of the models, of those before him. The poetry of Shakespear was inspiration indeed: he is not so much an imitator, as an instrument of nature; and it is not so just to say, that he speaks from her, as that she speaks through him. His characters are so much nature herself, that it is a sort of injury to call them by so distant a name, as copies of her. Those of other Poets have a constant resemblance, which shews that they received them from one another, and were but multipliers of the same image: each picture like a mock-rainbow, is but the reflexion of a reflexion. But every single character in Shakespear is as much an individual, as those in life itself: it is as impossible to find any two alike; and such, as from their relation or affinity in any respect appear most to be twins, will upon comparison be found remarkably distinct.” Mr. Pope then takes notice of his prodigious and extensive power over the passions; that he was more a master of the great, than of the ridiculous in human nature; and that he not only excelled in the passions, but also in the coolness of reflection and reasoning: and in his sentiments, which are full as admirable. All which, says he, “ is perfectly amazing from a man of no education or experience in those great and public scenes of life, which are usually the subject of his thoughts: so that he seems to have known the world by intuition, to have looked thro’

“human nature at one glance, and to be the only author
 “that gives ground for a very new opinion, that the philoso-
 “pher, and even the man of the world, may be born, as well
 “as the poet.

In the mean time Mr. Pope was not so struck with Shake-
 spear's excellencies, as to be insensible to his defects; but
 owns, that as he has certainly written better, so he has per-
 haps written worse, than any other. He endeavours to account
 for these defects, from several causes, and accidents, arising
 partly from the situation he was in as a player, and partly
 from the manner in which his plays were published. As a
 player, he would be obliged in a great measure to form him-
 self upon the judgments of that body of men, of which he was
 a member; who, regardless of the principles and laws of
 dramatic writing, know no rule but that of pleasing the pre-
 sent humor, and complying with the wit in fashion. “By
 “these men, says Mr. Pope, it was thought a praise to Shake-
 “spear, that he scarce ever blotted a line; and this they in-
 “dustriously propagated, as appears from what we are told
 “by Ben Johnson in his *Discoveries*, and from the preface to
 “the first folio edition. But in reality, however it has pre-
 “vailed, there never was a more groundless report, or to the
 “contrary of which there are more undeniable evidences: as
 “the comedy of the *Merry Wives of Windsor*, which he in-
 “tirely new writ; the history of Henry VI., which was first
 “published under the title of the *Contention of York and*
 “*Lancaster*; that of Henry V., extremely improved; that of
 “*Hamlet*, enlarged to almost as much again as at first; and
 “many others. I believe, the common opinion of his want
 “of learning proceeded from no better ground;—concerning
 “which it may be necessary to say something more. There
 “is certainly a vast difference between learning and lan-
 “guages; how far he was ignorant of the latter, I cannot de-
 “termine; but it is plain he had much reading at least, if they
 “will not call it learning: nor is it any great matter, if a man
 “has knowledge, whether he has it from one language or
 “from another. Nothing is more evident, than that he had
 “a taste of natural philosophy, mechanics, ancient and mo-
 “dern history, poetical learning and mythology. We find
 “him very knowing in the customs, rites, and manners of an-
 “tiquity.”

“antiquity,” of which Mr. Pope gives several instances; “in
 “modern Italian writers of novels; and in the ancients of his
 “own country. I am inclined to think, this opinion pro-
 “ceeded originally from the zeal of the partizans of our au-
 “thor and Ben Johnson; as they endeavoured to exalt the
 “one at the expence of the other. It is ever the nature of
 “parties to be in extremes; and nothing is so probable, as
 “that because Ben Johnson had much the more learning,
 “it was said on the one hand that Shakespear had none at all;
 “and because Shakespear had much the most wit and fancy,
 “it was retorted on the other, that Johnson wanted both.
 “Because Shakespear borrowed nothing, it was said that
 “Johnson borrowed every thing: because Johnson did not
 “write extempore, he was reproached with being a year a-
 “bout every piece; and because Shakespear wrote with ease
 “and rapidity, they cried, he never once made a blot. — But
 “however this contention might be carried on by the parti-
 “zans on either side, I cannot help thinking these two great
 “poets were good friends, and lived on amicable terms and in
 “offices of society with each other. It is an acknowledged
 “fact, that Ben Johnson was introduced upon the stage, and
 “his first works encouraged, by Shakespear: and after his
 “death, that author writes, *To the memory of his beloved Mr.*
 “*William Shakespear*, which shews as if the friendship had
 “continued through life. I cannot for my own part find
 “any thing *invidious* or *sparing* in those verses, but wonder
 “Mr. Dryden was of that opinion. He exalts him not only
 “above all his contemporaries, but above Chaucer, and Spen-
 “cer, whom he will not allow to be great enough to be
 “ranked with him; and challenges the names of Sophocles,
 “Euripides, and Æschylus, nay, all Greece and Rome at
 “once, to equal him: and, which is very particular, ex-
 “pressly vindicates him from the imputation of wanting art,
 “not enduring that all his excellencies should be attributed to
 “Nature. It is remarkable too, that the praise he gives him
 “in his *Discoveries* seems to proceed from a personal kind-
 “ness: he tells us, that he loved the man, as well as ho-
 “noured his memory; celebrates the honesty, openness, and
 “frankness of his temper; and only distinguishes, as he rea-
 “sonably ought, between the real merit of the author, and the

“ the silly and derogatory applauses of the players.”

Afterwards Mr. Pope proceeds to note some of those almost innumerable errors in his Plays, which have arisen from the ignorance of the players, both as his actors, and as his editors. “ It is not certain, says he, that any one of his plays was published by himself. During the time of his employment in the theatre, several of his pieces were printed separately in quarto: but what makes me think, that most of these were not published by him, is the excessive carelessness of the press. Every page is so scandalously false spelled, and almost all the learned or unusual words so intolerably mangled, that it is plain there either was no corrector to the press at all, or one totally illiterate. If any were superintended by himself, I should fancy the two parts of Henry IV, and *Midsummer's Night's Dream*, might have been so, because I found no other printed with any exactness; and, contrary to the rest, there is very little variation in all the subsequent editions of them. There are extant two prefaces to the first quarto edition of *Troilus and Cressida* in 1609, and to that of *Othello*; by which it appears, that the first was published without his knowledge or consent, and even before it was acted, so late as seven or eight years before he died; and that the latter was not printed till after his death. The whole number of genuine plays, which we have been able to find printed in his life-time, amounts but to eleven: and of some of these, we meet with two or more editions by different printers, each of which has whole heaps of trash different from the other, which I should fancy was occasioned by their being taken from different copies, belonging to different play-houses. The folio edition, in which all the plays we now receive as his were first collected, was published by two players, Heminges and Condell, in 1623, seven years after his decease. They declare, that all the other editions were stolen and surreptitious, and affirm theirs to be purged from the errors of the former. This is true as to the literal errors, and no other; for in all respects else it is far worse than the quarto's. First, because the additions of trifling and bombast passages are in this edition far more numerous. For whatever had been added, since those quarto's, by the actors, or had stolen from their mouths

“ into

"into the written parts, were from thence conveyed into
 "the printed text, and all stand charged upon the author.
 "He himself complained of this usage in Hamlet, where
 "he wishes, that *those who play the clowns would speak*
 "*no more, than is set down for them.* But as a proof Act. III.
Sc. 4.
 "that he could not escape it, in the old editions of
 "Romeo and Juliet there is no hint of a great num-
 "ber of the mean conceits and ribaldries now to be
 "found there. In others, the low scenes of mobs, ple-
 "beians, and clowns, are vastly shorter than at present;
 "and I have seen one in particular (which seems to
 "have belonged to the play-house, by having the parts
 "divided with lines, and the actors names in the margin)
 "where several of those very passages were added in a writ-
 "ten hand, which are since to be found in the folio. In
 "the next place, a number of beautiful passages, which are
 "extant in the first single editions, are omitted in this—
 "This edition is said to be printed from the original copies:
 "I believe they meant those, which had lain ever since the
 "author's days in the play-house, and had from time to time
 "been cut, or added to, arbitrarily. It appears, that this
 "edition, as well as the quarto's, were printed, at least
 "partly, from no better copies than the prompter's book, or
 "piece-meal parts written out for the use of the actors:
 "for in some places their very names are through carelessness
 "set down instead of the dramatis personæ; and in others
 "the notes of direction to the property-men for their move-
 "ables, and to the players for their entries, are inserted into
 "the text through the ignorance of the transcribers. The
 "plays not having been before so much as distinguished by
 "acts and scenes, they are in this addition divided, according
 "as they played them; often where there is no pause in the
 "action, or where they thought fit to make a breach in it,
 "for the sake of music, masques, or monsters. Sometimes
 "the scenes are transposed and shuffled backward and for-
 "ward; a thing, which could no otherwise happen, but by
 "their being taken from separate and piece-meal-written
 "parts. Many verses are omitted intirely, and others tran-
 "sposed; from whence invincible obscurities have arisen,
 "past the guess of any commentator, but just where the ac-
 "cidental

"cidental glimpse of, an old edition enlightens us.—From
 "what has been said, there can be no question, but had
 "Shakespear published his works himself, especially in his
 "latter time, and after his retreat from the stage, we should
 "not only be certain which are genuine, but should find in
 "those that are, the errors lessened by some thousands. If
 "I may judge from all the distinguishing marks of his stile,
 "and his manner of thinking and writing, I make no doubt
 "to declare, that those wretched plays *Pericles*, *Loocrine*,
 "*Sir John Oldcastle*, *Yorkshire Tragedy*, *Lord Cromwell*,
 "*The Puritan*, and *London Prodigal*, cannot be admitted as
 "his : and I should conjecture of some of the others, parti-
 "cularly *Love's Labour Lost*, *The Winter's Tale*, and *Titus*
 "*Andronicus*, that only some characters, single scenes, or
 "perhaps a few particular passages, were of his hand. It is
 "very probable, what occasioned some plays to be supposed
 "Shakespear's was only this ; that they were pieces pro-
 "duced by unknown authors, or fitted up for the theatre,
 "while it was under his administration ; and no author
 "claiming them, they were adjudged to him, as they give
 "strays to the lord of the manor : a mistake which, one may
 "also observe, it was not for the interest of the house to
 "remove. Yet the players themselves, Heminges and Con-
 "dell, afterwards did Shakespear the justice to reject those
 "eight plays in their edition ; though they were then printed
 "in his name, in every body's hands, and acted with some
 "applause : as we learn from what Ben Johnson says of *Pe-*
 "*ricles*, in his ode on the New Inn. That *Titus Andro-*
 "*nicus* is one of this class, I am the rather induced to be-
 "lieve, by finding the same author openly express his con-
 "tempt of it in the *Induction to Bartholomew Fair*, in the
 "year 1614, when Shakespear was yet living. And there
 "is no better authority for these latter sort, than for the
 "former, which were equally published in his life-time. If
 "we give into this opinion, says Mr. Pope, how many low
 "and vicious parts and passages might no longer reflect up-
 "on this great genius, but appear unworthily charged upon
 "him ? And even in those which are really his, how many
 "faults may have been unjustly laid to his account from ar-
 "bitrary additions, expunctions, transpositions of scenes and
 "lines,

"lines, confusion of characters and persons, wrong application of speeches, corruptions of innumerable passages by the ignorance, and wrong corrections of them, again by the impertinence, of his first editors. From one or other of these considerations, I am verily persuaded, that the greatest and the grossest part of what are thought his errors would vanish, and leave his character in a light very different from that disadvantageous one, in which it now appears to us."

Mr. Pope concludes his preface by saying of Shakespear, that "with all his faults, and with all the irregularities of his drama, one may look upon his works, in comparison of those that are more finished and regular, as upon an ancient majestic piece of gothic architecture, compared with a neat modern building: the latter is more elegant and glazing, but the former is more strong and more solemn. It must be allowed, that in one of these there are materials enough to make many of the other. It has much the greater variety, and much the nobler apartments; though we are often conducted to them by dark, odd, and uncouth passages. Nor does the whole fail to strike us with greater reverence, though many of the parts are childish, ill-placed, and unequal to its grandeur."

To the memory of my beloved the author, Mr. WILLIAM SHAKESPEAR, and what he hath left us,

"To draw no envy, Shakespear, on thy name,
"Am I thus ample to thy book and fame:
"While I confess thy writings to be such,
"As neither man nor muse can praise too much.
"Tis true, and all mens suffrage. But these ways
"Were not the paths I meant unto thy praise:
"For feeblest ignorance on these may light,
"Which, when it sounds at best, but echoes right;
"Of blind affection, which doth ne'er advance
"The truth, but gropes, and urgeth all by chance;
"Or crafty malice might pretend this praise,
"And think to ruine, where it seem'd to raise.
"These are, as some infamous hand, or whore,
"Should praise a matron. What could hurt her more?
"But

" But thou art proof against them, and indeed
 " Above th' ill fortune of them, or the need.
 " I therefore will begin, soul of the age !
 " The applause ! delight ! the wonder of our stage !
 " My Shakespear rise ; I will not lodge thee by
 " Chaucer, or Spencer, or bid Beaumont lye
 " A little further, to make thee a room :
 " Thou art a monument without a tomb,
 " And art alive still, while thy book doth live,
 " And we have wits to read, and praise to give.
 " That I not mix thee so, my brain excuses ;
 " I mean with great, but disproportion'd muses :
 " For if I thought my judgment were of years,
 " I should commit thee surely with thy peers,
 " And tell how far thou didst our Lily out-shine,
 " Or sporting Kid, or Marlow's mighty line.
 " And though thou hadst small Latin and less Greek,
 " From thence to honour thee, I would not seek
 " For names ; but call forth thund'ring *Æschylus*,
 " *Euripides*, and *Sophocles* to us,
 " *Pacuvius*, *Accius*, him of Cordova dead,
 " To live again, to hear thy buskin tread,
 " And shake a stage : or, when thy socks were on,
 " Leave thee alone for the comparison
 " Of all, that insolent Greece, or haughty Rome
 " Sent forth, or since did from their ashes come.
 " Triumph, my Britain, thou hast one to show,
 " To whom all scenes of Europe homage owe.
 " He was not of an age, but for all time !
 " And all the muses, still were in their prime,
 " When like *Apollo* he came forth to warm
 " Our ears, or like a *Mercury* to charm !
 " Nature herself was proud of his designs,
 " And joy'd to wear the dressing of his lines !
 " Which were so richly spun, and woven so fit,
 " As, since, she will vouchsafe no other wit.
 " The merry Greek, tart *Aristophanes*
 " Neat *Terence*, witty *Plautus*, now not please ;
 " But antiquated, and deserted lye,
 " As they were not of nature's family.

" Yet

" Yet must I not give nature all : thy art,
 " My gentle Shakespear, must enjoy a part.
 " For tho' the poet's matter nature be,
 " His art doth give the fashion. And, that he
 " Who casts to write a living line, must sweat,
 " (Such as thine are) and strike the second heat
 " Upon the muses anvil; turn the same,
 " (And himself with it) that he thinks to frame;
 " Or for the lawrel, he may gain a scorn,
 " For a good poet's made, as well as born.
 " And such wert thou. Look how the father's face
 " Lives in his Isaac, even so the race
 " Of Shakespear's mind and manners brightly shines
 " In his well torned, and true filed lines :
 " In each of which he seems to shake a lance,
 " As brandish'd at the eyes of ignorance.
 " Sweet swan of Avon ! what a sight it were
 " To see thee in our water yet appear,
 " And make those flights upon the banks of Thames,
 " That so did take Eliza, and our James !
 " But stay, I see thee in the hemisphere
 " Advanc'd, and made a constellation there !
 " Shine forth, thou starre of poets, and with rage,
 " Or influence, chide, or chear the drooping stage,
 " Which, since thy flight from hence, hath mourn'd like
 night,
 " And despairs day, but for thy volume's light."

BEN JOHNSON.

S H A R P (Dr. JOHN) an English prelate, was the son
 of an eminent tradesman of Bradford in Yorkshire ; and was
 born there the 16th of February 1644. He was admitted
 into Christ college in Cambridge 1660, and took the degrees
 in arts at the proper seasons : yet, notwithstanding his
 great merit, could not obtain a fellowship, because his county
 was full. In 1667, he went into orders ; and the same year,
 through recommendation of Dr. Henry More, became do-
 mestic chaplain to Sir Heneage Finch, then attorney general.
 In 1672, he was made archdeacon of Berkshire ; preben-
 dary

General
Dictionary.

dary of Norwich, in 1675; and rector, first of Bartholomew near the Royal Exchange London, and then of St. Giles in the Fields, in the same year. The year after, he married Elizabeth, a younger daughter of William Palmer of Wintthrop in the county of Lincoln, Esq; In 1679, he accepted the lecture of St. Laurence Jewry London, at the earnest desire of Dr. Benjamin Whitecot, then rector of the said parish; and held it as long as the doctor lived, which was till 1683, and no longer. He took a doctor of divinity's degree the same year, 1679. In 1681, he was made dean of Norwich, by the interest of his patron Sir Heneage Finch, then lord chancellor of England. In 1686, he was suspended for taking occasion, in some of his sermons, to vindicate the doctrine of the church of England, in opposition to popery. In 1688, he was sworn chaplain to king James II, being then probably restored after his suspension; for it is certain, that he was chaplain to king Charles II, and attended as court chaplain at the coronation of king James II, though we do not find when he was first made so. In 1689, he was made dean of Canterbury. Upon the deprivation of the bishops, for refusing the oaths to king William and queen Mary, he had an offer made him to succeed in some of those vacancies; but could not by any means be persuaded to accept it. Upon this, in 1691, his intimate friend Dr. Tillotson came to him, and told him, that since he had so absolutely refused to accept any bishopric vacant by the deprivation, he knew but one expedient for him to avoid the king's displeasure; which was, to put his refusal upon the desire of staying till the death of Dr. Lamplugh, that he might be preferred in his own country. To which he replied, that he would do any thing to avoid his majesty's displeasure; and accordingly promised to accept the archbishopric when vacant, which happened in May 1692. In 1702, he preached the sermon at the coronation of queen Anne; was sworn of the privy council; and made lord almoner to her majesty. He died at Bath the 2d of February 1713, and was interred in the cathedral of York; where a monument is erected to his memory, with an inscription written by bishop Smilridge.

His sermons were collected after his death, and have been
several

several times printed, in seven volumes, 8vo. It was by preaching boldly in difficult times, that this divine raised himself to so high a station in the church; not, but he was a man of real abilities and exemplary life, as his sermons have been admired and much read for their good sense, and forceable manner.

SHEFFIELD (JOHN) duke of Buckinghamshire, and a writer of some name both in verse and prose, was born about 1650, if we may believe himself; for he tells us, that he was seventeen, when prince Rupert and the duke of Albemarle jointly commanded the fleet against the Dutch, which was in 1666: so that the author of the *Pierage of England* must be mistaken, who places his birth in 1646. He lost his father at nine years of age; and his mother marrying lord Ossulston, the care of his education was left intirely to a governor, who travelled with him into France, but did not greatly improve him in his studies. Having however fine parts and a turn to letters, he made up the defects of his education, and acquired a very competent share of learning. He went a volunteer in the second Dutch war; and afterwards, between 1673 and 1675, made a campaign in the French service. As Tangier was in danger of being taken by the Moors, he offered to head the forces which were sent to defend it, and accordingly was appointed commander of them. He was then earl of Mulgrave, and one of the lords of the bed-chamber to king Charles II. In May 1674, he was installed knight of the garter; and now began to make a figure at court. An affection to the princess Anne, and an attempt to be more closely connected with her, involved him about this time in some small disgrace with Charles II; whose favor however he soon recovered, and enjoyed ever after. He does not, by this presumption as it was called, seem to have offended the princess in the least: "Queen Anne, says a certain writer, who undoubtedly had no turn to gallantry, yet so far resembled her predecessor Elizabeth, as not to dislike a little homage to her person. "This duke was immediately rewarded on her accession, "for having made love to her before her marriage." He continued in several great posts, during the short reign of king

Memoirs of himself. Printed among his works.

Catalogue of royal and noble authors, vol. II. p. 119. 2d edit. 1759.

Hist. of his
own Times,
Vol. II.
p. 683.

king James II : he had been appointed lord chamberlain of his majesty's household in 1685, and was also one of his privy council. He understood a court perfectly well ; and " was
" apt, as bishop Burnet says, to comply with every thing
" that he thought might be acceptable. He went, continues
" the historian, with the king to mafs, and kneeled at it :
" and being looked on as indifferent to all religions, the
" priests made an attack on him. He heard them gravely ar-
" guing for tranfubftantiation : he told them, he was willing
" to receive instruction : he had taken much pains to bring
" himfelf to believe in God, who made the world and all
" men in it : but it muft not be an ordinary force of argu-
" ment, that could make him believe, that man was quits
" with God, and made God again."

He greatly difapproved feveral imprudent and unjuftifiable meafures taken by king James, yet was not a friend to the revolution ; and, though he paid his refpects to king William, before he was advanced to the throne, yet was not in any poft of the government till fome years after. Nevertheless, when it was debated in parliament, whether the prince of Orange fhould be proclaimed king, or the princefs reign folety in her own right, he voted and fpoke for the former. He was created marquis of Normanby by king William, enjoyed fome confiderable pofts under that prince, and was generally pretty well in his favor and confidence. In April 1702, after the acceffion of queen Anne, he was fworn lord privy feal ; was appointed the fame year one of the commiffioners, to treat of an union between England and Scotland ; and, in March following, was created duke of Normanby firft, and then duke of Buckinghamfhire. He was always attached to tory principles ; and was inftrumental in the change of the miniftry in 1710. Before this time, he had been out of place, and did not fo much as pay his compliments at courts ; but, in 1711, he was made fteward of her majesty's household, and prefident of the council, and fo continued to the end of her reign. Upon her deceafe, Auguft the 1ft 1714, he was one of the lords juftices of Great Britain, till George I arrived from Hanover : after which, he feems to have been laid afide, as of principles and a complexion different from the fucceeding miniftry, and therefore

therefore of no farther use. He spent the remainder of his life in an indolent retirement, and died the 24th of February 1720-1, aged seventy-five years. He was buried in Westminster-Abbey, after lying some days in state at Buckingham-House; and a monument was erected over him, with this inscription as directed in his will: viz. in one place,

Pro Rege sæpe, pro Republica semper.

In another place,

Dubius, sed non improbus vixi.

Incertus morior, sed inturbatus.

Humanum est nescire & errare.

Christum adveneror, Deo confido

Omnipotenti, benevolentissimo.

Ens Entium, misere mei.

The second line of the epitaph stands as follows on the duke's monument, *Incertus morior, non perturbatus*; and the words *Christum adveneror* are omitted, at the desire, as is said, of the pious bishop Atterbury, who thought the verb *adveneror* not full enough, as applied to Christ. Great clamours, it seems, were raised against this epitaph, many asserting that it proved the duke a sceptic: and, as great a trifle as it may seem, his grace's orthodoxy became the subject of a controversy: it was however defended in form by the reverend Dr. Fiddes, in a letter to a Free-thinker, 1721, in 8vo. The duke had three wives, the last of which was Catherine, natural daughter to king James II, by Catherine Sidley, who was created countess of Dorchester. He had only one son by this lady, who, dying at Rome 1735, just when he had entered his 20th year, left the family-estate to be inherited by natural children, of which the duke had several.

His writings were splendidly printed in 1723, in two volumes 4to, and have since been reprinted 1729, in two volumes 8vo. The first contains his poems upon various subjects: the second his prose-works, which consist of historical memoirs, speeches in parliament, characters, dialogues, critical observations, essays, and letters. It may be proper to

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A a

observe,

observe, that the edition of 1729 is castrated, some particulars relating to the revolution in that of 1723 having given offence. Great elogiums have been bestowed upon our noble author and his works.

“ Happy that author ! whose correct essay
“ Repairs so well our old Horatian way.

ROSCOMMON on translated verse.

It is the duke's *Essay on Poetry*, which lord Roscommen here alludes to.

“ Sharp-judging Adriel, the muses friend,
“ Himself a muse :—in Sanhedrim's debate,
“ True to his prince, but not a slave to state.

DRYDEN'S Absalom and Achitophel.

Mr. Dryden has given many other testimonies of his grace's critical and poetic merit. He dedicated his translation of Virgil's *Æneid* to him, and gave this reason for it in the close of his dedication : “ had I not addressed to a poet, and “ a critic of the first magnitude, I had myself been taxed “ for want of judgment, and shamed my patron for want of “ understanding.”

“ Roscommon first, then Mulgrave, rose like light,
“ To clear our darkness, and to guide our flight :
“ With steady judgment, and in lofty sounds,
“ They give us patterns, and they set us bounds.
“ The Stagyrte and Horace laid aside,
“ Inform'd by them, we need no foreign guide.
“ Who seek from poetry a lasting name,
“ May from their lessons learn the road to fame.

Ld. LANSDOWN'S *Essay on unnatural flights*.

“ Happy the poet ! blest the lays !
“ Which Buckingham has deign'd to praise.

PRIOR'S *Alma*.

“ Nor

"Nor Tyber's streams no courtly Gallus see,
 "But smiling Thames enjoys his Normanby.

GARTH's Dispensary.

"Yet some there were among the sounder few
 "Of those, who less presum'd and better knew :
 "Who durst assert the juster ancient cause,
 "And here restor'd wit's fundamental laws.
 "Such was the muse, whose rules and practice tell,
 "*Nature's chief masterpiece is writing well.*

POPE's Essay on Criticism.

This last line is taken from the duke's Essay on Poetry. "We have three poems in our tongue, says Mr. Addison, which are of the same nature, and each of them a master-piece in its kind : the *Essay on Translated Verse*, the *Essay on Poetry*, and the *Essay on Criticism*,"—Our language, says bishop Burnet, "is now certainly proper, and more natural than it was formerly, chiefly since the correction that was given by the *Rehearsal* ; and it is to be hoped, that the *Essay on Poetry*, which may well be matched with the best pieces of its kind that even Augustus's age produced, will have a more powerful operation ; if clear sense, joined with home but gentle reproofs, can work more on our writers, than that unmerciful exposing of them has done."

Spectator,
 No. 253.

Pref. to Sir
 T. More's
 Utopia.

If ever laudari a laudatis viris could stamp credit and lasting reputation, it must have done it here ; for it is not easy to produce a character, better supported with testimonies of its real worth and merit. We have been at the pains of transcribing these testimonies, chiefly to shew what a precarious and uncertain thing literary reputation is, and how miserably many an author may flatter and delude himself with dreams and visions of immortal fame : for hear, what two of the present times have said of this so much admired duke of Buckinghamshire. "The coldness and neglect, says one of them, with which this writer, formed only on the French critics, speaks of Milton, must be considered as proofs of his want of critical discernment, or of critical courage. I can recollect no performance of Bucking-

Essay on the
 writings and
 genius of
 Pope, p.
 198, 1756.

“ham, that stamps him a true genius : his reputation was
 “owing to his rank. In reading his poems, one is apt to ex-
 “claim with our author,

“What woful stuff this Madrigal would be,
 “In some starv’d hackney sonneteer, or me ?
 “But let a lord once own the happy lines,
 “How the wit brightens, how the stile refines !

Catalogue of
 Royal and
 Noble Au-
 thors.

“It is certain, says the other, that his grace’s compositions in
 “prose have nothing extraordinary in them ; his poetry is
 “most indifferent ; and the greatest part of both is already
 “fallen into total neglect.” We mean not to rest the duke’s
 literary merit upon the authority of these two writers, but only
 to shew the sense the present age has of it, as here represented
 by them.

Wood’s Fas-
 ti Oxon.

• SHERBURNE (Sir EDWARD) an English gentle-
 man, son of Edward Sherburne, esq; a native of Oxford, was
 born in the parish of St. Giles’s Cripplegate in London, on
 the 18th of September 1618, and trained up in grammar
 learning under Mr. Thomas Farnaby. In the year 1640, he
 was sent by his father to travel abroad ; and after staying
 some time in France, was about to go to Italy, but was re-
 called on account of his father’s sickness, who died soon after
 his return, about Christmas 1641. Upon his father’s decease,
 Sir Edward succeeded him in the clerkship of his majesty’s
 ordnance ; but about the month of May, was ejected from his
 place by warrant of the house of lords, and committed prisoner
 to the Black Rod for adhering to the king’s interests. In
 October he was released, and went immediately to the king,
 who made him commissary general of his artillery ; in which
 place he served at the battle of Edge-Hill, and some time after.
 In the mean while, he was deprived of a considerable estate,
 had his house plundered, and a very fine library taken away.
 After the battle of Edge-Hill, he retired with his majesty to
 Oxford, where he was created master of arts ; and after the
 surrender of Oxford to the parliament, lived for some time in
 the Middle-Temple at London, where he published several
 pieces, as, 1. “Medea,” a tragedy, translated from Seneca.

Lond.

Lond. 1648. 2. "*Seneca's Answer to Lucilius's Quære, why good Men suffer Misfortunes, seeing there is a Divine Providence?*" Lond. 1648. Dedicated to king Charles I. during his captivity in the Isle of Wight. 3. A Collection of Poems and Translations, 1651; on which the learned Thomas Stanley, esq; author of the *Lives of the Philosophers*, wrote a copy of verses beginning thus :

*Dear friend, I question, nqr can yet decide,
Whether thou more art my delight and pride.*

Upon the return of Sir George Savile, afterwards marquiss of Halifax, from his travels in 1652, he was invited to take upon him the charge of his affairs; and some time after recommended by lady Savile to undertake the tuition of her nephew Sir John Coventry in his travels abroad. He set out with him from England in March, 1654; and having travelled through France, Italy, part of Hungary, Germany, Holland, and Flanders, returned about the end of October, 1659. After the restoration, he recovered his place of clerk of the ordnance, "which had been given, says Wood, to another person by that busy man" Sir Antony Ashley Cooper, afterwards Earl of Shaftsbury: though the best perquisites of his office were soon after retrenched to the value of 500l. per ann. on which account his majesty settled on him an annual pension of 100l. In 1682, his majesty also conferred upon him the honour of knight-hood; by way of recompence, as Wood tells us, for some troubles he met with at the time of the Popish plot, on a suspicion of his being a Roman catholic: which suspicion, together with a firm adherence to his old principles, was probably the reason, why he lost his clerkship of the ordnance, upon the abdication of James II. He betook himself ever after to a retired and studious course of life; and died November the 4th 1702, in the 85th year of his age. He was a gentleman extremely accomplished in the belles lettres; understood the Greek, Latin, French, Italian, and Spanish languages; and was very conversant with their writers, especially their poets.

Besides the works already mentioned, he published some others: as, 4. *The Sphere of Manilius*," made English; dedi-

cated

cated to Charles II, and printed in 1675. It contains only the first book of Manilius. 5. *Troades*, or *the Royal Captives*, a tragedy translated from Seneca, and printed in 1679. 7. He had likewise in manuscript a translation of Seneca's tragedy of *Hyppolitus*; and the translation of Theocritus's sixteenth *Idyllium*, printed in Tate's *Miscellanies*, is ascribed to Sir Edward Sherburne.

General
Dict.

SHERLOCK (Dr. WILLIAM) an English divine, was born in Southwark about the year 1641; and educated at Eaton school, where he distinguished himself by the vigor of his genius and application to his studies. Thence he removed to Peter House in Cambridge, where he took a bachelor of arts degree in 1660, and a master's in 1665; and four years after, became rector of St. George's Botolph Lane in London. In 1680, he took a doctor of divinity's degree; and, the following year, was collated to a prebend of St. Paul's. Soon after this, he was chosen master of the temple, and had the rectory of Therfield in Hertfordshire. After the revolution, he was suspended from his preferments, for refusing the oaths to king William and queen Mary; but at last took them, and in 1691 was made dean of St. Pauls. He was the author of near fifty books and pamphlets, the greater part of which were of the controversial kind. He wrote several pieces against the papists, in the reign of king James II: he had a terrible controversy with South upon the doctrine of the Trinity: he wrote against the Socinians, and against the Dissenters: and he was obliged to defend himself against the clamors and attacks of the Nonjurors, after he had consented to take the oaths. This he did in a piece, intitled, "The Case of the Allegiance due to Sovereign Princes stated and resolved, according to Scripture, and Reason, and the Principles of the Church of England, with a more particular respect to the Oath lately enjoined of Allegiance to their present Majesties King William and Queen Mary." 1690, in 4to. He was the author also of several works, not controversial; and his "Practical Treatise on Death," in particular, has been highly valued and very much read. He died at Hampstead in Middlesex the 19th of June 1707, in the 67th year of his age; and was interred in the cathedral of St. Paul. He left
two

two sons and two daughters: the eldest of his sons was Dr. Thomas Sherlock, the late bishop of London. Bishop Burnet says, that "he was a clear, polite, and a strong writer, but apt to assume too much to himself, and to treat his adversaries with contempt. This created him many enemies, and made him pass for an insolent haughty man."

Hist. of his
own times,
vol. II. p.
212.

SHERLOCK (Dr. THOMAS) late bishop of London, was the son of Dr. William Sherlock, and born in the year 1678. He was sent, after a proper preparation, to Catherine Hall in Cambridge, where he took his degrees; and of which he became master. He discovered early not only great parts, with deep and extensive learning, but also great wisdom, policy, and talents for governing: and it was in allusion to this part of his character, that Dr. Bentley, during his squabbles at Cambridge, gave him the nickname of *Cardinal Alberoni*. This we learn from a piece, written against Dr. Bentley in the year 1720, by Dr. Middleton; who, in opposition to the said doctor and his adherents, calls Dr. Sherlock "the principal champion and ornament of both church and university."

A Sermon
preached at
the Temple-
Church, on
Sunday Nov.
15, 1761,
upon occa-
sion of the
death of Dr.
Thomas
Sherlock,
&c. by Sam.
Nicholls,
L. L. D.
master of
the Temple.
1762, 4to.

Middleton's
Works, vol.
III. p. 275.
333

He was made master of the Temple very young, upon the resignation of his father; and, what is very remarkable, this mastership was held successively by father and son for more than seventy years. His first appearance as an author, as far as we are able to discover, was in the way of controversy; and that too carried on with uncommon warmth and spirit. He was at the head of the opposition against Dr. Hoadly, then bishop of Bangor: during which contest he published a great number of pieces. One of the principal is intitled, "A Vindication of the Corporation and Test Acts: in Answer to the Bishop of Bangor's Reasons for the Repeal of them. To which is added a second Part, concerning the Religion of Oaths." 1718, in 8vo. He was dean of Chichester, as well as master of the Temple, when he wrote this. The bishop of Bangor answered him in a piece, intitled, "The common Rights of Subjects, defended; and the Nature of the sacramental Test, considered," 1719, in 8vo. yet, while he opposed strenuously the principles of his antagonist, he gave the strongest testimony that could be of his abilities; for,

in the beginning of his preface, he calls his book "an Answer to the most plausible and ingenious Defence, that, he thinks, has ever yet been published, of excluding men from their acknowledged civil Rights, upon the account of their differences in Religion, or in the circumstances of Religion." Dr. Sherlock replied to the bishop, in a small pamphlet, wherein he sets forth "The true Meaning and intention of the Corporation and Test Acts asserted," &c. 1719, in 8vo.

Grounds, p.
25. edit.
1737.

About three years after, the celebrated freethinker Collins published his famous book, intitled, "A Discourse of the Grounds and Reasons of the Christian Religion:" where he endeavours to fix the evidences of it chiefly, if not solely, upon the prophecies of the Old Testament; and then explains these prophecies in such a manner, as that they may seem to have no better foundation, than the *Divination* among the heathens; "who learnt, says he, that art in schools, or under discipline, as the Jews did prophesying in the schools and colleges of the prophets." This work occasioned a great number of pieces to be written upon the subject of prophecy; and though Dr. Sherlock did not enter directly into the controversy, yet he took an opportunity of communicating his sentiments, in six discourses delivered at the Temple-Church, in April and May, 1724. These Discourses he published the year after, with this title, "The Use and Intent of Prophecy, in the several ages of the world." 8vo. where we have a regular series of prophecies, deduced through the several ages from the beginning, and presented to us in a connected view; together with the various degrees of light distinctly marked out, which were successively communicated in such a manner, as to answer the great end of religion and the designs of providence, till the great events to which they pointed should receive their accomplishment. These discourses have been exceedingly admired, and gone through several editions. The fourth corrected and enlarged, was published in 1744, 8vo; to which are added, "Four Dissertations: 1. The Authority of the second Epistle of St. Peter. 2. The Sense of the Ancients before Christ, upon the Circumstances and Consequences of the Fall. 3. The Blessing of Judah, Gen. XLIX. 4. Christ's Entry into Jerusalem." Three of these dissertations, if we mistake not, accom-

accompanied the discourses from their first publication ; the fourth was added afterwards. In the year 1749, Dr. Sherlock, then bishop of London, published "An Appendix to the second Dissertation, being a farther enquiry into the Mosaic account of the Fall." 8vo. An advertisement is prefixed, setting forth, that the dissertation was drawn up some years since, and was intended as an examination of the objections made to the History of the Fall by the author of the "Literal Scheme of Prophecy ;" but, that author being dead, was now published, not in answer to him, but to all, who call in question, or are offended with the History of the Fall, as it stands recorded by Moses. Whether Dr. Middleton, who had ridiculed the Literal History of the Fall, took himself to be particularly aimed at here, or whether he acted from other private motives of resentment, we know not ; but he published the year after, 1750, a sharp and satyrical "Examination of the Discourses upon Prophecy, with Animadversions upon this Dissertation :—" in which he undertakes to explain and affirm these four points, 1. "That the use of Prophecy, as it was taught and practised by Christ, his Apostles, and Evangelists, was drawn intirely from single and separate predictions, gathered by them from the books of the Law and the Prophets, and applied, independently on each other, to the several acts and circumstances of the life of Jesus, as so many proofs of his Divine Mission ; and, consequently, that his Lordship's pretended chain of Antediluvian Prophecies is nothing else but a fanciful conceit, which has no connection at all with the evidences of the Gospel. 2. "That the Bishop's exposition of his Text is forced, unnatural, and inconsistent with the sense of St. Peter, from whose epistle it is taken. 3. That the historical Interpretation, which he gives to the Account of the Fall, is absurd and contradictory to reason ; and that the said account cannot be considered, under any other character, than that of Allegory, Apologue, or Moral Fable. 4. That the Oracles of the Heathen World, which his Lordship declares to have been given out by the Devil, in the form of a Serpent, were all impostures, wholly managed by human craft, without any supernatural aid, or interposition whatever."

Letter to
Dr. Watson,
land, and
Defence.

Art. MID-
DLETON,
Dr. Conyers

In

In the year 1728, Dr. Sherlock was preferred to the bishopric of Bangor; and translated from thence to Salisbury, in 1734. In 1747, upon the death of Dr. Potter, he had an offer made him of the archbishopric of Canterbury, but declined it on account of the very ill state of health he was then in: yet, recovering in a good degree, he ventured to succeed bishop Gibson in the see of London the year after. But bodily infirmities began to affect him very much; and though for the three or four years he applied himself to business, and made one general visitation of his diocese in person, yet he was then visited with a very terrible illness, which deprived him almost first of the use of his limbs; and then of his speech, inasmuch that he could not be understood but by those, who were constantly about him. Still the powers of his understanding continued in their full vigour; and under this weak state of body, in which he lay many years, he revised, corrected, and published 4 vol. of sermons in 8vo. which, besides the excellencies they have in common with the best productions in this way, are particularly to be admired for their ingenuity and elegance. He departed this life, the 18th of July 1761, in the 84th year of his age; having for some years ceased to enjoy himself with comfort, or to interfere at all with the affairs of the world.

Sermon, p.
27.

“ His learning, says Dr. Nicholls, was very extensive:
 “ God had given him a great and an understanding mind, a
 “ quick comprehension, and a solid judgment. These advantages of nature he improved by much industry and application; and in the early part of his life had read and digested
 “ well the antient authors both Greek and Latin, the philosophers, poets, and orators: from whence he acquired
 “ that correct and elegant stile, which appears in all his
 “ compositions. His knowledge in divinity was obtained
 “ from the study of the most rational writers of the church,
 “ both antient and modern: and he was particularly fond of
 “ comparing scripture with scripture, and especially of illustrating the epistles and writings of the apostles, which he
 “ thought wanted to be more studied, and of which we have
 “ some specimens in his own discourses. His skill in the civil
 “ and canon law was very considerable; to which he had added such a knowledge of the common law of England, as
 “ few

"few clergymen attain to. This it was, that gave him that influence in all causes, where the church was concerned ; as knowing precisely, what it had to claim from its constitutions and canons, and what from the common law of the land." Dr. Nicholls then mentions his constant and exemplary piety, his warm and fervent zeal in preaching the duties and maintaining the doctrines of christianity, and his large and diffusive munificence and charity. "The instances of his public charities, says he, both in his life-time and at his death, are great and like himself. He has given large sums of money to the corporation of clergymen's sons, to several of the hospitals, and to the society for propagating the gospel in foreign parts : and at the instance of the said society, he consented to print at his own charge an impression of two thousand sets of his valuable discourses at a very considerable expence. And they have been actually sent to all the islands and colonies in America ; and by the care of the governors and clergy, it is hoped by this time, that they are all properly distributed among the people of those respective colonies, to their great improvement in the knowledge of rational and practical christianity. And to mention one instance more of his great charity and care for the education of youth ; he has given to Catherine-Hall in Cambridge, the place of his education, his valuable library of books, and, in his life-time and at his death, donations for the founding a librarian's place, and a scholarship to the amount of several thousand pounds."

SHIRLEY (JAMES) an English dramatic writer and poet, was of an ancient family, and born about the year 1594, in the parish of St. Mary Wool-Church London. He was educated at Merchant-Tailors school, and from thence removed to St. John's college in Oxford ; where Dr. Laud, then president of that college, conceived a great affection for him, on account of his excellent parts ; yet would often tell him, as Mr. Wood relates, that "he was an unfit person to take the sacred function upon him, and should never have his consent ;" because Mr. Shirley had then a large mole upon his left cheek, which some esteemed a deformity. Afterwards, leaving Oxford without a degree, he went to Cambridge,

Langbaine's
Account of
the dramatic
poets.—
Wood's A-
then. Oxon.
vol II.

bridge, where it is presumed he took the degrees in arts; for he soon after entered into orders, and took a cure at or near St. Albans in Hertfordshire. In the mean time growing unfettered in his principles, he changed his religion for that of Rome, left his living, and taught a grammar school in the town of St. Albans; but this employment being uneasy to him, he retired to London, lived in Gray's-Inn, and set himself heartily to write plays. By this he gained, not only a comfortable livelihood, but also very great respect and encouragement from persons of quality; especially from Henrietta Maria, king Charles I's queen, who made him her servant. When the rebellion broke out, he was obliged to leave London and his family; for he had a wife and children: and being invited by his patron William Earl of Newcastle, to take his fortune with him in the wars, he attended his lordship. Upon the decline of the king's cause, he retired to London; where, among other of his friends, he found Thomas Stanley, esq; author of the "Lives of the Philosophers," who supported him for the present. The acting of plays being prohibited, he then returned to his old occupation of teaching school, which he did in White-Friars; and educated many youths, who afterwards proved eminent men. At the restoration several of his plays were brought upon the Theatre again; and it is probable he subsisted very well, though it does not appear how. In 1666, he was forced with his second wife Frances, by the great fire in September, from his house near Fleet-street into the Parish of St. Giles's in the Fields: where, being extremely affected with the loss and terror that fire occasioned, they both died within the space of twenty four hours, and were interred in the same grave the 29th of October.

Besides thirty seven plays, tragedies and comedies, printed at different times, he published a volume of poems in 1646, 8vo. with his picture before them; and three tracts relating to grammar. He assisted his patron the earl, afterwards duke, of Newcastle, in composing several plays, which the duke published; as likewise Mr. John Ogilby, in his translation of Homer and Virgil, with writing notes on them. Mr. Wood tells us, that "he was the most noted dramatic poet of his time;" and Mr. Langbaine calls him "one of such in-
com-

"comparable parts, that he was the chief of the second-rate poets, and by some thought even equal to Fletcher himself."

There was one Mr. Henry Shirley, a contemporary of our author, who wrote a tragedy, called "The Martyred Soldier;" which was often acted with general applause. It was printed in 1638, and dedicated by the publisher J. K. to Sir Kenelm Digby; the author being then dead.

SIDNEY (Sir PHILIP) an English gentleman of great wit, learning, politeness and courage, was the son of Sir Henry Sidney, by Mary, eldest daughter of John Dudley, duke of Northumberland; and was born as is supposed, at Penshurst in Kent, the 29th of November 1554. His christian name is said to have been given him by his father from king Philip of Spain, then lately married to queen Mary of England. While he was very young, he was sent to Christ-Church in Oxford; where he continued, till he was about seventeen years of age, and then was sent to travel. He was at Paris the 24th of August 1572, when the dreadful massacre of the Hugonots was made; and fled with other Englishmen to the house of Walsingham, the ambassador there from England. Thence he went through Lorrain, and by Straßburg and Heidelberg, to Frankfort, in September or October following. In Germany, he became acquainted with the famous Hubertus Languetus; whose letters to him in Latin were printed at Amsterdam in 1646, Sir Philip lived with him at Vienna for some months; and, in September 1573, went into Hungary, and thence into Italy, where he continued all the winter following, and most of the summer of 1574. He returned then to Germany, and about May 1575 to England. In 1576, he was sent by the queen to Randolph emperor of Germany, to condole the death of Maximilian, and also to other princes of Germany: at which time, says Wood, he caused this inscription to be written under his arms, which he then hung up in all places where he lodged, viz. *Illustrissimi & generosissimi viri Philippi Sidnei Angli, Proregis Hiberniæ filii, Comitum Warwici & Leicestriæ nepotis, serenissimæ Reginæ Angliæ ad Cæsarem legati.* The year following in his return, he visited Don John of Austria, vice-roy in the Low-Countries

Wood's Athenæ Ox.
vol. I.—
General
Dict.

Countries for the king of Spain, and William prince of Orange; the former of whom, though at first receiving him carelessly on account of his youth, yet upon a closer converse and better knowledge of him, shewed him higher marks of respect, than he did to the ambassadors of great princes. In 1579, though neither magistrate nor councillor, he opposed the queen's intended marriage with the duke of Anjou, and gave his reasons in a letter humbly addressed to her majesty, which is printed in the Cabbala: he presented this address at the desire of some great person, his uncle Robert earl of Leicester, as Mr. Wood supposes. About the same time there happened a high quarrel between him and Edward Vere earl of Oxford: it was at a tennis-court, and about nothing; yet was brought before the queen, and probably occasioned him to withdraw from court in the year 1580. It was during this retirement, that he is supposed to have written his celebrated romance, called *Arcadia*. In 1582, he was knighted by her majesty. In the beginning of 1585, he designed an expedition with Sir Francis Drake into America; but was restrained by the queen, and was made in October governor of Flushing, and general of the horse. Flushing was about that time delivered to her majesty, as one of the cautionary towns. He distinguished himself in both these posts by his valor and prudence. In July 1586, he surprised Axil; and preserved the lives and honor of the English army, at the enterprize of Gravelin. In short his reputation and the fame of his desert was so universal, that, Sir Robert Naunton tells us, "he was in election for the kingdom of Poland; and that the queen refused to further his preferment, not out of emulation, but out of fear to lose the jewel of his time." But the glory of this Marcellus of the English nation, as it shone exceedingly splendid for the time, so it was but short lived: for, on the 22d of September, 1586, he was wounded at the battle of Zutphen, and carried to Arnheim, where he languished under his wound about five and twenty days, and died on the 16th of October following. His body was brought to England, and buried with great funeral pomp in St. Paul's Cathedral: but he had no monument or inscription over him. James, King of Scots, afterwards of England, honoured him with an epitaph of his own composition: the university of Oxford published

verses

verses to his memory in 1587; and many members of Cambridge, as well as others, wrote poems on his death. He married the daughter and sole heir of Sir Francis Walsingham, secretary of state; by whom he had one daughter, born in 1585, who was married to Roger Manners earl of Rutland, but died without issue. Sir Philip's widow afterwards became the wife of Robert Devereux, earl of Essex.

Though Sir Philip Sidney had as great a portion of fame for wit and learning, as he had for fine breeding and courage, during his life; yet it does not appear that any of his writings were published to the world, till some time after his death. His *Arcadia*, which is his chief work; was written for the use of his noble, virtuous, and learned sister Mary, the wife of Henry earl of Pembroke, but not published: for, says Mr. Wood, he was not so fond, as Heliodorus was, of his amorous work, but desired upon his death-bed to have it suppressed. It was nevertheless published, and so universally read and admired, as to come to an eighth edition in 1633. Some smaller productions of his pen, as well in verse as prose, were likewise communicated to the public; as in 1595, "An Apology for poetry," in prose, which some have esteemed his best performance. No man had ever higher honors paid to him, or greater encomiums lavished on him, than Sir Philip Sidney. "This short-lived ornament of his noble family, and the Marcellus of the English nation, says Mr. Wood, hath deserved, and without dispute or envy enjoyed, the most exalting praises of his own and of succeeding ages. The poets of his time, especially Spencer, revered him not only as a patron, but a master; and he was almost the only person in any age, I will not except Mæcenas, that could teach the best rules of poetry, and most freely reward the performances of Poets. He was a man of a sweet nature, of excellent behaviour, of much, and withal of well-digested learning: so that rarely wit, courage, and breeding, and other additional accomplishments of conversation, have met in so high a degree in any single person. — He was a statesman, soldier, and scholar, a compleat master of matter and language, as his immortal pen shews. His pen and his sword have rendered him famous enough; he died by the one, and by the other he will ever live."

The

The language, here used by Mr. Wood, may serve as a specimen of that sort of panegyric, which has always been given to Sir Philip Sidney, as most justly his right; and it has been a kind of fashion for all writers, when they have had occasion to speak of this undoubtedly very worthy and accomplished young gentleman, to speak of him in this or the like strain. For the singularity of the thing therefore, we will transcribe a passage from a writer of the present age, wherein a very different estimate is made of his merit; after premising, that if this writer hath valued it at too little, the world hath certainly been accustomed to value it at too much. Speaking of Sir Fulke Grevile, Lord Brooke, who piqued himself most on being, as he stiled himself on his tomb, **THE FRIEND**

Catalogue of
Royal and
and Noble
Authors, p.
182, 2d edit.

OF SIR PHILIP SIDNEY, and who, has left us a life of him; he represents Sir Philip "a man of much note in his time, but one of those admired wits, who have lost much of their reputation in the eyes of posterity. A thousand accidents of birth, continues he, court favor or popularity, concur sometimes to gild a slender proportion of merit. After-ages, who look when those beams are withdrawn, wonder what attracted the eyes of the multitude. No man seems to me so astonishing an object of temporary admiration, as the celebrated friend of the lord Brooke, the famous Sir Philip Sidney. The learned of Europe dedicated their works to him: the republic of Poland thought him at least worthy to be in the nomination for their crown: all the muses of England wept his death. When we at this distance of time enquire, what prodigious merits excited such admiration, what do we find? Great valour. But it was an age of heroes. In full of all other talents we have a tedious, lamentable pedantic, pastoral romance, which the patience of a young virgin in love cannot now wade through; and some absurd attempts to fetter English verse in Roman chains: a proof, that this applauded author understood little of the genius of his own language. The few of his letters extant are poor matters; one to a steward of his father, an instance of unwarrantable violence. By far the best presumption of his abilities, to us who can judge only by what we see, is a pamphlet published among the
"Sid-

Sidney-Papers, vol. 1.
p. 256.

"Sidney-papers, being an answer to the famous libel, called *Leicester's Commonwealth*. It defends his uncle with great spirit. What had been said in derogation to their blood, seems to have touched Sir Philip most. He died with the rashness of a volunteer, after having lived to "to write with the *sang froid* of Mademoiselle Scuderi." To justify the charge of rashness upon Sir Philip, this note is placed at the bottom of the page: "Queen Elizabeth said of lord Essex, *we shall have him knocked on the head, like that rash fellow Sidney.*"

SIDNEY (ALGERNON) an English gentleman, who set up Marcus Brutus for his pattern, and died like him in the cause of liberty, was second son of Robert earl of Leicester by Dorothy, eldest daughter of Henry Percy, earl of Northumberland; and was born about the year 1617. Of his education, and how he spent the younger part of his life, we know nothing. During the civil wars, he adhered to the interest of the parliament, in whose army he was a colonel; and was nominated one of the king's judges, tho' he did not sit among them. He was a zealous republican, and on that account a violent enemy to Cromwell, after he had made himself protector. In June 1659, he was appointed by the council of state, to go with Sir Robert Honeywood, and Bulstrode Whitelock, Esq; commissioners to the Sound, to mediate a peace between the kings of Sweden and Denmark: but Mr. Whitelocke observes, that himself was unwilling to undertake that service, "especially, says he, "to be joined with those, that would expect precedency of me, who had been formerly ambassador extraordinary to Sweden alone; and I knew well the overruling temper and height of colonel Sidney. I therefore endeavoured "to excuse myself, by reason of my old age and infirmities; "but the council pressed it upon me:" however, he was at last excused from going. While colonel Sidney was at the court of Denmark, monsieur Terlon, the French ambassador there, had the confidence to tear out of a book of mottos in the king's library, this verse; which the colonel, according to the liberty allowed to all noble strangers, had written in it:

Burnet's
Hist. of his
own Time,
Vol. I.
p. 573. fo-
lio.—Ge-
neral Dict.

Echard's
Hist. of
England,
ad annum
1648.

Memorials
of the Eng-
lish affairs,
p. 680.
Lond. 1732.

——— *Manus hæc inimica tyrannis*
Ense petit placidam sub libertate quietem.

The lord Moleſworth, who relates this in the preface to his ſpirited account of Denmark, obſerves, that “ though mon-
 “ ſieur Terlon underſtood not a word of Latin, he was told
 “ by others the meaning of the ſentence ; which he conſider-
 “ ed as a libel upon the French government, and upon ſuch
 “ as was then ſetting up in Denmark by French aſſiſtance or
 “ example.”

p. 538.

At the reſtoration, colonel Sidney would not perſonally accept of the oblivion and indemnity, generally granted to the whole nation ; but continued abroad, till the year 1677. Then he returned to England, and obtained from the king a particular pardon, upon repeated promiſes of conſtant and quiet obedience for the future. Biſhop Burnet obſerves, that he came back, when the parliament was preſſing the king into the war, the court of France having obtained leave for him to return ; and that upon his doing all he could to divert the people from that war, ſome took him for a penſioner of France : while he in the mean time declared, to thoſe to whom he durſt ſpeak freely, that he knew it was all a juggle ; that our court was in an intire confidence with France, and had no other deſign in this ſhew of a war but to raiſe an army, and keep it beyond ſea till it was trained and modelled. In 1683, he was accuſed of being concerned in the Rye-Houſe plot ; and, after the lord Ruſſel had been examined, was next brought before the king and council. He ſaid, that he would make the beſt defence he could, if they had any proof againſt him, but would not fortify their evidence by any thing ~~he~~ ſhould ſay ; ſo that the examination was very ſhort. He was arraigned for high treaſon before the chief juſtice Jeffreys in November 1683, and found guilty. After his conviction, he ſent to the marquiſs of Halifax, who was his nephew by marriage, a paper to be laid before the king, containing the main points of his defence ; upon which he appealed to the king, and deſired he would review the whole matter : but this had no other effect, except only to reſpite his execution for three weeks. When the

the warrant for his execution was brought, he told the sheriff, that he would not expostulate any thing upon his own account; for the world was nothing to him: but he desired it might be considered, how guilty they were of his blood, who had not returned a fair jury, but one packed, and as directed by the king's solicitor. He was beheaded on Tower-Hill, where he delivered a written paper to the sheriff, the 7th of December 1683: but his attainder was reversed, if that could make him any amends, in the first year of the reign of William and Mary. Bishop Burnet, who knew him personally, gives the following character of him: "he was," says he, a man of most extraordinary courage, a steady man, even to obstinacy, sincere, but of a rough and boisterous temper, that could not bear contradiction. He seemed to be a christian, but in a particular form of his own: "he thought, it was to be like a divine philosophy in the mind; but he was against all public worship, and every thing that looked like a church. He was stiff to all republican principles, and such an enemy to every thing that looked like monarchy, that he set himself in a high opposition against Cromwell, when he was made protector. He had studied the history of government in all its branches, beyond any man I ever knew."

He left behind him "Discourses upon Government;" the first edition of which was in 1698, the second in 1704, folio. To the second is added the paper he delivered to the sheriffs, immediately before his death; with an alphabetical table. Some have esteemed these discourses of Sidney upon government so much, as to esteem them an ample compensation for the loss of Cicero's six books de Republica: it is certain, that they abound with strong sense and good learning, and shew their author to have been very consummate in the science of human nature and civil polity.

SIDONIUS (C. SOLLIUS APOLLINARIS) a very ingenious and learned ecclesiastic of the fifth century, was descended of an illustrious family, his father and grandfather having been præfecti-pretorio in Gaul; and was born at Lyons about the year 430. He was educated with care, performed his studies under the most excellent masters of that

time, and became very skilful in all parts of literature, especially in poetry. He married Papianilla, the daughter of Avitus, who from præfectus-prætorio in Gaul, was raised to the imperial throne, after the death of Maximus. But Majorianus, whom Leo had taken into a partnership of the empire, forced Avitus to lay down his crown; and came to besiege the city Lyons, where Sidonius had shut himself up. The city being taken, he fell into the hands of the enemy; but the reputation of his great learning procured him all the favor he could desire: and as a grateful acknowledgment of it, he made a panegyric in honour of Majorianus, which was so well taken, that the latter erected Sidonius's statue in the city of Rome. The emperor Anthemius did more honourably requite the panegyric, which Sidonius made in his honour, by making him governor of the city of Rome, and afterwards raising him to the dignity of a patrician; but he soon quitted his secular employment, and turned himself to the government of the church. The see of Clermont being vacant in 472, Sidonius, though yet no more than a lay-man, was chosen into it without competition; and applying himself to such studies, as were proper for his vocation; performed all the offices of a wise and good bishop. Clermont being besieged by the Goths, he encouraged the people to stand upon their defence, and would never consent to the surrender of the city; so that when it was delivered up, he was forced to fly, but was soon restored. Some time after, he was crossed by two factious priests, who deprived him of the government of his church; but he was again settled with honour at the end of a year. He died in peace in 487, after he had been bishop fifteen years, and lived sixty six.

He was a man learned above the age he lived in, skilled in all parts of literature and science, of a subtle and penetrating wit, and an elegant writer both in verse and prose. He wrote several things, none of which are extant, except nine books of Epistles, with about four and twenty poems interspersed. There are few things in his letters, which relate to religion or the church: but they contain a great variety of matters, which relate to learning and prophane history. They were published with notes by father Sirmond,

mond, at Paris 1614, in 8vo; and, after his death, reprinted in 1652 with some augmentations, in 4to.

SIGNORELLI (LUCA) a Florentine painter, was born at Cortona in the year 1439. He was so excellent at designing naked bodies, that from a piece, which he painted in a chapel of the great church at Orvieto, the famed Michael Angelo transferred several entire figures into his "Last Judgment." The following story of him shews, what an absolute command he had over his passions. He had a son extremely handsome, and a youth of great hopes, who was unfortunately killed at Cortona. This son, infinitely beloved by him, was brought home: upon which he ordered his corps to be carried into his painting room; and having stripped him, immediately drew his picture, without shedding a tear. He painted a great deal for pope Sixtus IV, and died very rich in the year 1521.

SIGONIUS (CAROLUS) a most learned Italian, was of an ancient family of Modena, and born there in 1525. His father designed him for a physician, and sent him to Bologna with that view; but he soon abandoned this pursuit, and gave himself up to Greek and Latin learning, which was more agreeable to his taste and humour. He taught Greek, first at Venice, then at Padua, and lastly at Bologna. He had some literary disputes with Robortellus and Gruchius upon Roman antiquities, in which he was exceedingly well versed. He wrote a vast number of books: the most esteemed of his works are, *de Republica Hebræorum*; *de Republica Atheniensium*; *Historia de Occidentali Imperio*; & *de regno Italiæ*. Lipsius, Casaubon, Turnebus, and all the learned, speak of him in terms of the profoundest respect; and very deservedly: for he was unquestionably a man of great judgment as well as learning, very exact and deep in researches, and of most unwearied diligence. He died in 1584, aged sixty years. His works were all collected and printed at Milan in 1733 and 1734: they make six volumes in folio.

SILIUS ITALICUS (**CAIUS**) an ancient Roman poet, and author of an epic poem in seventeen books, which contains an account of the second punic war, so famous in history for having decided the empire of the world in favour of the Romans. He was born in the reign of Tiberius, and is supposed to have derived the name of Italicus from the place of his birth; but whether he was born at Italica in Spain, or at Corfinium in Italy, which according to Strabo had the name of Italica given it during the social war, is a point which cannot be known: though if his birth had happened at either of these places, the grammarians will tell us, that he should have been called Italicensis, and not Italicus. When he came to Rome, he applied himself to the bar; and by a close imitation of Cicero succeeded so well, that he became a celebrated advocate and most accomplished orator. His merit and character recommended him to the highest offices in the republic, even to the consulship, of which he was possessed when Nero died. He is said to have been aiding and assisting, in accusing persons of high rank and fortune, whom that wicked emperor had devoted to destruction: but he retrieved his character afterwards by a long and uniform course of virtuous behaviour. He held a principal place under the emperor Vitellius, which he executed so well, that he preserved his credit with the public. Vespasian sent him as proconsul into Asia, where he behaved with clean hands and unblemished reputation. After having thus spent the best part of his life in the service of his country, he bid adieu to publick affairs, resolving to consecrate the remainder to a polite retirement and the muses. He had several fine villa's in the country: one at Tusculum, celebrated for having been Cicero's, and a farm near Naples said to have been Virgil's, and at which was his tomb, which Silviu often visited. Thus Martial compliments him on both these accounts:

Silius hæc magni celebrat monumenta Maronis,

Jugera facundi qui Ciceronis habet.

Hæredem Dominumque sui tumulique larisque

Non alium mallet nec Maro nec Cicerō.

Epigr. 49. lib. xi.

- " Of Tully's seat my Silius is possess'd,
 " And his the tomb where Virgil's ashes rest.
 " Could those great shades return to chosse their heir,
 " The present owner they would both prefer."

In these retirements he applied himself to poetry : led not so much by any great force of genius, which would certainly not have suffered him to stay, till life was in the wane, and his imagination growing cold, as by his exceeding great love of Virgil ; to whose memory he paid the highest veneration, and whose birth-day he is said to have celebrated annually with more solemnity than his own. He has imitated him in his poem ; and though he falls intirely short of him, yet he possesses many excellent qualities, and has discovered a great and universal genius, which would enable him to succeed in some degree in whatever he undertook. He spent many years in this manner ; till at last he was seized with an incurable ulcer, which afflicted him with insupportable pains, and drove him to put an end to his life by refraining from sustenance. This was a common practice among the Romans, and, according to the principles of the stoics, an act of bravery : though it is remarkable, that Atticus, who was an epicurean, died in the same manner.

Since we know little of Silius Italicus, but what we learn from an epistle of the younger Pliny, we cannot do better than subjoin that epistle, or part of it at least, as we find it excellently translated by Mr. Melmoth ; since it will not only confirm all that has been said, but let the reader into some farther particulars concerning him,

Book III. Letter VII.

PLINY TO CANINIUS.

- " I am just now informed, that Silius Italicus has starved
 " himself to death, at his villa near Naples. Having been
 " afflicted with an imposthume, which was deemed incur-
 " ble, he grew weary of life under such uneasy circumstances,
 " and therefore put an end to it, with the most determined
 " courage. He had been extremely fortunate through the

" whole course of his days, excepting only the loss of his
 " younger son; however, that was made up to him in the
 " satisfaction of seeing his eldest, who, of a more amiable
 " character, attain the consular dignity, and of leaving him
 " in a very flourishing situation. He suffered a little in his
 " reputation in the time of Nero, having been suspected
 " of forwardly joining in some of the informations, which
 " were carried on in the reign of that prince; but he made
 " use of his interest in Vitellius, with great discretion and
 " humanity. He acquired much honour by his administra-
 " tion of the government of Asia; and by his approved be-
 " haviour after his retirement from business, cleared his char-
 " acter from that stain, which his former intrigues had
 " thrown upon it. He lived among the nobility of Rome,
 " without power, and consequently without envy. Thus he
 " frequently was confined to his bed, and always to his cham-
 " ber, yet he was highly respected and much visited; not with
 " a view to his wealth, but merely on account of his merit.
 " He employed his time between conversing with men of let-
 " ters, and composing of verses; which he sometimes recited,
 " in order to try the sentiments of the public; but he dis-
 " covered in them more industry than genius. In the decline of
 " his years he entirely quitted Rome, and lived altogether in
 " Campania, from whence even the accession of the new em-
 " peror (Trajan) could not draw him. A circumstance which
 " I mention, as well to the honour of the prince, who was not
 " displeased with that liberty, as of Italicus, who was not
 " afraid to make use of it. He was reproached with being
 " fond of all the elegancies of the fine arts to a degree of ex-
 " cess. He had several villas in the same province, and the
 " last purchase was always the chief favorite, to the neglect
 " of the rest. They were all furnished with large collec-
 " tions of books, statues and pictures, which he more than
 " enjoyed, he even adored; particularly that of Virgil, of
 " whom he was so passionate an admirer, that he celebra-
 " ted the anniversary of that poet's birth-day with more so-
 " lemnity than his own; especially at Naples, where he used
 " to approach his tomb with as much reverence, as if it
 " had been a temple. In this tranquillity he lived to the
 " seventy.

"seventy-fifth year of his age, with a delicate, rather than a sickly constitution. It is remarkable, that as he was the last person upon whom Nero conferred the consular office, (that prince being killed during his consulship) so he was the last also that survived of all those, who had been raised by him to that dignity. When I consider this, I cannot forbear lamenting the transitory condition of mankind. Is there any thing in nature so short and limited as human life, even in its most extended period? Does it not seem to you, my friend, but yesterday, that Nero was upon the throne? and yet not one of all those, who were consuls in his reign, now remain!"——

There have been many editions of Silius Italicus. A neat and correct one was published at Leipzig 1696, in 8vo, with short and useful notes by Cellarius: but the best is that, cum notis integris Variorum & Arnoldi Drakenborch. Traject. ad Rhem. 1717, in 4to.

SIMON (RICHARD) a French critic and divine of great sense and learning, was born at Dieppe the 13th of May 1638; and commenced his studies among the priests of the oratory in the same town. He quitted them for some time, and went to Paris, where he applied himself to divinity, and made a vast progress in the knowledge of the oriental tongues, for which he had always a particular turn: but he returned to the oratory, and became a priest of it, about the year 1660. In 1670, he began to present the public with things of a smaller kind: as in this year, *Factum pour les Juifs de Metz, accusés d'avoir tue un petit enfant Chretien*; in 1674, a French translation from the Italian of "Leo Modena's history of the present Jews," with a supplement concerning the sects of the Carraites and Samaritans, by himself; in 1675, another translation from the Italian of a "Voyage to mount Libanus," by Jerome Dandini. But the first work of importance, and indeed the most important work he ever published, was his *Histoire Critique du Vieux Testament*, or "Critical History of the Old Testament." It appeared in 1678, but was immediately suppressed by the intrigues and management of messieurs du Port Royal, who pretended that it contained things false and dangerous

Niceron
tom. I.

gerous to religion and the church. It was reprinted the year after, and was so much admired for the excellent learning and admirable criticism it is full of, that it became an object of attention to foreigners; and thus was published in Latin at Amsterdam 1681, in English at London 1682. In the mean time, on account of some singularities, it laid a foundation for the disputes, which he afterwards had with Le Clerc, Isaac Vossius, Jurieu, and other learned men.

In 1684, he published *Histoire de l'origine & du progres des revenus Ecclesiastiques*, or, "the History of the Rise and Progress of "Ecclesiastical Revenues," under the name of Jerome a Costa; for it was very common with him to assume fictitious names. This work and the critical History of the Old Testament "are read, says Mr. Voltaire, who calls Simon an excellent critic, by all men of learning. A second edition of it, with great additions, was printed at Francfort, as was the first, in 1709, two volumes 12mo. In 1684, he published at London, *Disquisitiones Criticæ de Variis per diversa loca & tempora Bibliorum Editionibus*, &c. and in the same year, at the same place, came out an English translation of it, with this title, "Critical Enquiries into the various editions of the "Bible, printed in divers places and at several times, together with animadversions upon a small treatise of Dr. Isaac Vossius concerning the Oracles of the Sybils." There is great order, exactness, and learning in this piece; and it may be considered as a very good abridgment of his critical History of the Old Testament. In 1686, he published an answer to Mr. Le Clerc, who had printed a criticism upon this work, the year before; and, upon Le Clerc's replying in 1686, another in 1687. He did not put his own name to these pieces, but called himself the Prior of Bolleville; at which place he then resided.

In 1688, he published at Francfort, under the name of John Reuchlin, *Dissertation Critique sur la Nouvelle Bibliothèque des Auteurs Ecclesiastiques par Du Pin*, &c. in which he supports with great spirit some principles in his Critical History of the Old Testament, which had been contradicted by Du Pin. In 1689, came out his *Histoire Critique du Texte du Nouveau Testament*, an English version of which was published the same year at London; in 1690, *Histoire Critique*

Siecle de
Louis XIV.
tom. II.

Art.
CLERC.

que des versions du nouveau Testament ; in 1693, *Histoire Critique des principaux Commentateurs du nouveau Testament*: in all which, as indeed in every thing else which Mr. Simon wrote, there appears great acuteness, great judgment, and great learning. In 1702, he published a French translation of the New Testament, with critical remarks, in two tomes 8vo. it was censured by cardinal de Noailles and Mr. Bossuet, bishop of Meaux. In 1714, was published at Amsterdam, in two tomes 12mo, *Nouvelle Bibliothéque Choïse, ou l'on fait connoître les bons livres en divers genres de littérature, & l'usage qu'on en doit faire*, or, "a new select library, which points out the good books in various kinds of literature, and the use to be made of them;" but this must be reckoned a posthumous work ; for Mr. Simon died at Dieppe in April 1712, in his 74th year.

He was the author and editor of several other things, but they were of a smaller nature and less considerable: it is sufficient to have mentioned his principal works.

SIMONIDES, an ancient Greek poet and philosopher, was born at Ceos, an isle in the Ægean sea, about the 55th or 56th olympiad: and kept a school in his first years at Carthea in that island, teaching the art of singing and dancing in the chorus. Then he left his country and removed into Sicily: where by his wisdom and his verse he gained the esteem and favor of the three greatest men perhaps then in the world, Pausanias general of Sparta, Themistocles the Athenian, and Hiero of Sicily, the wisest and most moderate of the ancient tyrants. He composed poems in almost all kind of strains, but especially in the Elegiac; and got as much honor as he gave by his labors on the four celebrated fights at Marathon, Thermopyle, Salamis, and Platæa. By his elegy on the first of these battles, he won the prize from Æschylus the tragedian. When he is represented by Quintilian and others, as a most moving and passionate writer, they allude particularly to his *ἄπνοι* or Lamentations, mentioned by Suidas: which were so powerful in drawing tears from the readers, that Catullus uses as a proverb—*Mœstius lacrymis Simonideis*. And for the same reason Horace, after he has been bewailing the miseries of the Roman wars, and at last is willing to turn from that

from that melancholy subject, cautions his muse not to take up the lamentations of the Cæan Muse, instead of her own sportive way :

Sed ne relictis mufa procax jocis
Cææ retractes munera nœniæ.

His wit was beyond the censure of the critics ; but the common fault laid to his morals was extreme covetousness. When he was taxed with this vice in his old age, his answer was, that he had rather leave riches to his enemies when he died, than be forced by poverty while he lived to seek the assistance of his friends. This does not shew a very gracious turn of mind : and yet, excepting this imputation of covetousness, he is represented as a man of extraordinary piety. Tully has given us one instance, and recorded the reward of heaven upon it. Happening, says he, to find a dead corpse exposed on the shore, and taking care to give it a decent burial, he had a vision of the dead man for whom he performed the pious office, admonishing him not to sail the next day, as he designed. Simonides obeyed ; and his companions, putting to sea, were all shipwrecked and drowned. But the noblest testimony of his wise way of thinking in religious matters is, that famous answer of his to Hiero, who asked him, “ what God was ? ” At first Simonides desired a day’s time to consider : upon the expiration of that, he begged two days more ; and when upon a frequent redoubling of the time, Hiero demanded the reason of the delay : “ because, says Simonides, the more I think on “ that subject, the more obscure it seems to be.” He is recorded by Cicero and Quintilian, as the inventor of artificial memory : and they both give a remarkable instance of his excellency in that way, to which we refer the reader.

It is evidence enough of the esteem the ancients had for him, that we find Xenophon, doing him the honor to make him a speaker with Hiero, in his dialogue of tyranny ; and Plato, in his Protagoras, introducing the great Socrates expounding his verses ; and, in another place, allowing him the glorious epithet of *Divine*. It is plain they were all of Tully’s opinion, and respected his wisdom and learning in other matters, as much as his sweet vein of Poetry. He is generally
sup-

Tully de
Div. L. 1.

Tully de
Nat. Deor.
Lib. 1.

Tull. de O-
rat. L. 2.—
Quint. Inst.
Orat. L. 11.
c. 2.

supposed to have been a very long liver. Plutarch has an inscription, which shews him to have won the poetic prize, after he was eighty. Suidas allows him 89 years, and Lucian gives him above 90. If we believe the old Greek epigrams made on his person and works, he died in Sicily; and probably in the court of king Hiero. The little pieces that remain of him are set together in Urfinus's collection, printed at Antwerp by Plantin, in 1568; and in other collections of the Minor Poets.

SIRMOND (JAMES) a French jesuit, whose name has been famous among the men of letters, was the son of a magistrate; and born at Riom in the year 1559. At ten years of age, he was sent to the college of Billom, the first which the jesuits had in France. He entered into the society in 1576, and two years after made his vows. His superiors, finding out his uncommon talents and great genius, sent him to Paris; where he taught classical literature two years, and rhetoric three. During this time, he acquired a perfect knowledge of the Greek and Latin tongues; and formed his stile, which has been so much esteemed by the learned. It is said, that he took Muretus for his model, and never passed a day without reading some pages in him. In 1586, he began his course of divinity, which lasted four years. He undertook at that time to translate into Latin the works of the Greek fathers, and began to write notes upon Sidonius Apollinaris. In 1590, he was sent for to Rome by his general Aquaviva, to take upon him the office of his secretary; which he discharged sixteen years with success. He took the thoughts of his general perfectly well, and expressed them much better than Aquaviva himself could have done. The study of antiquity was at that time his principal employment: he visited libraries, and consulted manuscripts: he contemplated antiques, medals, and inscriptions: and the Italians, though jealous of the honour of their nation, acknowledged, that he knew these curiosities better than they did; and frequently consulted him upon difficult questions. He made a friendship with the most eminently learned of Rome; particularly, with Bellarmine and Tolet, who were of his own society, and with the cardinal Baronius, D'Ossat, and Du Perron. Baronius was greatly assisted by him.

Du Pin,
Bibl. Aut.
Eccles.
Cent. xvii.

him in his Ecclesiastical Annals, especially in affairs relating to the Greek History; upon which he furnished him with a great number of pieces, translated from Greek into Latin.

Father Sirmond returned to Paris in 1606; and from that time did not cease to enrich the public with a great number of works. Many years after pope Urban VIII, who had long known his merit, had a desire to draw him again to Rome; and caused a letter for that purpose to be sent to him by Father Vitteleschi, who was at that time general of their order: but Lewis XIII, would not suffer a person, who did so much honor to his kingdom, and could do him great services, to be ravished from him. In 1637, he was chosen the king's confessor, in the room of father Caussin, who had the misfortune to displease cardinal de Richelieu: which delicate office he accepted with great reluctance, yet conducted it with the utmost caution and prudence. After the death of Lewis XIII, in 1643, he left the court; and resumed his ordinary occupations with the same tranquillity, as if he had never quitted his retirement. In 1645, he went to Rome, notwithstanding his great age, for the sake of assisting at the election of a general upon the death of Vitteleschi, as he had done thirty years before upon the death of Aquaviva; and after his return to France, prepared himself, as usual, to publish more books. But having heated himself a little, in the college of the jésuits, with endeavouring to support his opinion, he was attacked with the jaundice; which being accompanied with a large effusion of bile over his whole body, carried him off in a few days. He died the 7th of October 1651, aged 92 years.

Father Sirmond spent a considerable part of his life, in seeking out the authors of the Middle Age, in copying and causing them to be printed, and enriching them with notes, which shew great justness of understanding, as well as extent of learning. He was the author and editor of as many works, as amounted to fifteen volumes in folio: five of which containing his own, were printed at the royal printing house at Paris in 1696, under this title: *Jacobi Sirmondi Opera Varia, nunc primum collecta, ex ipsius schedis emendatiora, Notis Posthumis, Epistolis, & Opusculis aliquibus auctiora.* The following character of him is given in Mr. Du Pin's *Bibliothèque*:
 "Father

" Father Sirmond knew how to join a great delicacy of understanding and the justest discernment to a profound and extensive erudition. He understood Greek and Latin in perfection, all the profane authors, history, and whatever goes under the name of the belles lettres. He had a very extensive knowledge in ecclesiastical antiquity, and had studied with care all the authors of the middle age. His style is pure, concise, and nervous: yet he affects too much certain expressions of the comic poets. He meditated very much upon what he wrote, and had a particular art of reducing into a note, what comprehended a great many things in a very few words. He is exact, judicious, simple; yet never omits any thing that is necessary. His dissertations have passed for a model; by which it were to be wished, that every one who writes would form himself. When he treated of one subject, he never said immediately all that he knew of it; but reserved some new arguments always for a reply, like auxiliary troops, to come up and assist, in case of need, the grand body of the battle. He was disinterested, equitable, sincere, moderate, modest, laborious; and by these qualities drew to himself the esteem, not only of the learned, but of all mankind. He has left behind him a reputation, which will last for many ages."

SKINNER (STEPHEN) an English antiquarian, was born either in London, or in the county of Middlesex, about the year 1622. He was admitted on the royal foundation at Christ-Church in Oxford, in 1638; but the civil wars breaking out, before he could take any degree, he travelled beyond the seas, and studied in several universities abroad. About 1646, he returned home; and going to Oxford, which at this time ceased to be a garrison, he took both the degrees in arts the same year. Then he travelled again into France, Italy, Germany, the Spanish Netherlands, and other countries; visited the courts of divers princes; frequented several universities; and established an acquaintance with the learned in different parts of Europe. He took a doctor of physic's degree at Heidelberg; and returning to England, was incorporated into the same at Oxford in 1654. About this time he settled at Lincoln; where, after practising physic with success, he died of a malig-

Wood's
Athen. Ox.
Vol. II.

malignant fever in 1667. Mr. Wood says, "he was a person well versed in most parts of learning, understood all books whether old or new, was most skilful in the oriental tongues, an excellent Grecian, and, in short, a living library."

He wrote *Prolegomena Etymologica*; *Etymologicon linguæ Anglicanæ*; *Etymologicon Botanicum*; *Etymologica Expofitio vocum forensium*; *Etymologicon vocum omnium Anglicarum*; *Etymologicon Onomasticon*. After his death these works, which he had left unfinished, came into the hands of Thomas Henthaw, Esq. of Kensington, near London; who corrected, digested, and added to them, his additions being marked with the letter H: and after this, prefixing an epistle to the reader, published them with this title, *Etymologicon Linguæ Anglicanæ, &c.* 1671, folio.

SLEIDAN (JOHN) an excellent German historian, was born in 1506, at Sleiden, a small town upon the confines of the duchy of Juliers, from whence he derived his name. He went through his first studies in his own country, together with the learned John Sturmius, who was born in the same town with himself; and afterwards went first to Paris, and then to Orleans, where he studied the law for three years. He took the degree of licentiate in this faculty; but, having always an aversion to the bar, he continued his pursuits chiefly in polite literature. Upon his return to Paris, he was recommended by his friend Sturmius, in 1535, to John du Bellay, archbishop and cardinal; who conceived such an affection for him, that he settled on him a pension, and communicated to him affairs of the greatest importance: for Sleidan had a genius for business, as well as for letters. He accompanied the ambassador of France to the diet of Haguenau, but returned to Paris, and stayed there, till it was not safe for him to stay any longer: for he was strongly infected with Luther's opinions. He retired to Straßburg in 1542, where he acquired the esteem and friendship of the most considerable persons, and especially of James Sturmius; by whose counsel he undertook, and by whose assistance he was enabled to write, the History of his own time. He was employed in some negotiations

Melchior
Adam, de
vit. Germ.
Philos.

Art. STUR-
MIUS,
James.

gotiations both to France and England; and in one of these journeys, he happened on a lady, whom he married in 1546. In 1551, he went, on the part of the republic, to the council of Trent; but the troops of Maurice, elector of Saxony, obliging that council to break up, he returned to Strasburg without doing any thing. He was busied in other affairs of state, when the death of his wife, in 1555, plunged him into so deep a melancholy, that he became absolutely ill; and lost his memory so intirely, as not to know his own children. Some imputed this to poison; but it is more natural to suppose it the effect of a sore in his foot, which had been always open, but by some accident was at that time stopped. He died of an epidemical illness at Strasburg, in 1556.

He was a learned man and an excellent writer. In 1555, came out in folio, his *De Statu Religionis & Reipublicæ, Carolo Quinto Cæsare, Commentarii*; in twenty-five books: from the year 1517, when Luther began to preach, to the year 1555. This history was presently translated into almost all the languages of Europe, and has been generally believed to be well and faithfully written, notwithstanding the attempts that Varillas and such sort of authors have made to discredit it. It did not stand solely upon Sleidan's own authority, which, however, must needs be of great weight, considering that he wrote of times in which he lived, and of transactions in which he had some concern; but it was extracted from public acts and original records, which were in the archives of the town of Strasburg, and with which he was furnished by James Sturmius. Besides this history, which is his main work, he wrote, *De quatuor summis Imperiis libri tres*: giving a pretty compendious chronological account of these monarchies. This little book, on account of its great use, has been often printed. He epitomised and translated into Latin the Histories of Froissard and Philip de Comines: and he was the author of some other things, relating to history and politics. All the learned speak well of him.

SMALRIDGE (Dr. GEORGE) an English prelate and very elegant writer, was born of a good family at Litchfield in Staffordshire, about the year 1666; and educated at Westminster school; where he distinguished himself by excel-

Wood's A-
then, Ox.—
General
Dict.

lent parts and a good turn for classical literature. It was there, he wrote a copy of verses in Latin, and another in English, upon the death of William Lilly, the astrologer; which he did at the desire of Elias Ashmole, esq; who was a great patron of Smalridge, while he was young. In May 1682, he was elected from Westminster-School to Christ-Church in Oxford; where in due time he took both the degrees in arts and divinity. He gave an early specimen of his abilities and learnings, by publishing in 1687, "Animadversions on a piece upon Church-Government," &c. printed that year at Oxford; and in 1689, he published a Latin poem, intituled, *Auctio Davisiana Oxonii habita per Gul. Cooper & Edw. Millington Bibliopolas Londinenses*. He afterwards went into Orders, and rose, through several preferments, to the bishopric of Bristol. In 1693, he was made prebendary of Lichfield; after which, he became minister of the New Chapel in Tothill-Fields Westminster. Soon after, he was made Canon of Christ-Church, Oxford, and then dean of Carlisle. In 1713, he was made dean of Christ-Church, and the year after bishop of Bristol. Upon the accession of George I, he was appointed lord almoner to the king; but was removed from that post, for refusing with bishop Atterbury to sign the declaration of the archbishop of Canterbury, and the bishops in and near London, against the rebellion in 1715. He died the 27th of September 1719, and was interred at Christ-Church.

He held a correspondence with Mr. Whiston, and became so suspected of Arianism, that he wrote a letter to Sir Jonathan Trelawney, bishop of Winchester, which is dated but three days before his death, to vindicate himself from the charge. From Mr. Whiston's *Historical Memoirs* it appears, that he was a great admirer of the Apostolic Constitutions, and thought it no easy matter to prove them spurious; but he was neither a deep divine, nor a very acute critic, classical literature being what he excelled in. Sixty of his sermons were printed in 1726, folio: they shew the polite scholar, and the man of sense. His Latin speech at the presenting Dr. Atterbury, as prolocutor of the Lower House of Convocation, has been likewise printed.

SMITH (Sir THOMAS) a learned English writer, and secretary of state in the reign of king Edward VI and queen Elizabeth, was of a gentleman's family, and born at Walden in Essex. He was born in 1512, and not in 1514, according to Camden, who writes that he died 1577, in his grand climacteric; for he tells us himself, in his book of the "Commonwealth of England," that March the 28th, 1565, he was in the 54th year of his age. He was sent to Queen's college in Cambridge at the age of fourteen or fifteen years, where he distinguished himself to such advantage, that he, together with the famous John Cheke, was appointed king Henry VIIIth's scholar. In 1531, he was chosen fellow of his college; and about two years after, was appointed to read the public Greek lectures. At this time, he consulted with Mr. Cheke about the sounds of the Greek letters, and introduced a new way of pronouncing that language; of which we shall say more by and by. In 1536, he was made university-orator. In 1539, he travelled into foreign countries, and studied some time in the universities of France and Italy: he took the degree of doctor of civil law at Padua. After his return, he took the same degree at Cambridge in 1542; and was made regius professor of civil law in that university. He became likewise chancellor of the church of Ely. During his residence at Cambridge, he wrote a tract concerning the correct writing and true pronunciation of the English tongue; and as he was thus useful to learning in the university, so he promoted likewise the reformation of religion.

Upon the accession of Edward VI, he removed from Cambridge into the duke of Somerset's family; where he was employed in matters of state by that great man, who was uncle and governor of the king, and protector of his realms. He was appointed master of requests to the duke, steward of the stanneries, provost of Eaton, and dean of Carlisle. He married, while he was in the protector's family. In 1548, he was advanced to be secretary of state, and knighted by his majesty; and in July the same year, was sent ambassador to Brussels, to the emperor's council there. He was concerned about this time in the reformation of religion, and the

Camden, *Annales Regine Elizabethæ*, ad ann. 1577.—*Stripe's life of Sir Thomas Smith*, 1698, 8vo.—*General Dictionary*.

redress of base coin ; upon which last point he wrote a letter to the duke of Somerset. In 1549, this nobleman being brought into trouble, Sir Thomas Smith, who adhered faithfully to him, seems to have been involved in it, and was deprived of his place of secretary of state for a time, but soon after restored ; and in 1551, still under that name, was appointed one of the ambassadors to France.

After queen Mary came to the crown, he lost all his places, and was charged not to depart the kingdom ; yet enjoyed uncommon privileges, which shews him either to have had very good luck, or to have played his cards well. He was allowed a pension of 100 l. per annum ; he was highly favoured by Gardiner bishop of Winchester, and Bonner bishop of London ; and he enjoyed a particular indulgence from the pope. His indulgence from the pope proceeded from hence. In 1555, William Smythwick of the diocese of Bath, Esq; obtained an indulgence from pope Pius IV, by which he and any five of his friends, whom he should nominate, were to enjoy extraordinary dispensations. The indulgence exempted them from all ecclesiastical censures upon whatever occasion or cause inflicted ; and from all and singular their sins, whereof they are contrite and confessed, although they were such, for which the apostolic see were to be consulted. Mr. Smythwick chose Sir Thomas Smith, for one of his five friends specified in the bull, to be partaker of those privileges ; and this undoubtedly was a great security to him in those perilous times.

Upon the accession of queen Elizabeth, he was employed in the settlement of religion, and in several important affairs of state ; and wrote a dialogue concerning the marriage of the queen, which Mr. Strype has subjoined in the appendix to his life. In 1562, he was sent ambassador to France, and continued there till 1566 : he wrote, while he was in France, his work intitled, “ The Commonwealth of England, in Latin as well as English ; which, though many copies of it were taken, does not appear to have been published before the year 1621. He was sent to France twice afterwards, in quality of ambassador ; and continued to be employed in state-affairs, till the time of his death ; which happened the 12th of May 1577. He was of a fair sanguine complexion,

plexion, and had a calm ingenious countenance ; as appears from a picture of him, said to have been done by Hans Holbein. He was a man of very uncommon qualities and attainments ; an excellent philosopher, physician, chymist, mathematician, astronomer, linguist, historian, orator, and architect : and, what is better than them all, a man of virtue, and a good protestant.

We have said above, that Mr. Cheke and he consulted together about the Greek tongue, and introduced a new way of pronouncing it : and as the subject is curious, we will here enter a little into the particulars of that affair. Custom had established a very faulty manner of sounding several of the vowels and diphthongs ; for *i, u, o, ai, oi, ui*, were all pronounced as *iōta* : nihil fere aliud, says our author, haberet ad loquendum, nisi lugubres sonos & illud flebile *iōta*. He conferred therefore with Mr. Cheke upon this point, and they perceived, that the vulgar method of pronouncing Greek was false ; since it was absurd, that so many different letters and diphthongs should all have but one and the same sound. They proceeded to search authors for the determination of this point, but the modern writers little availed them : they had not seen Erasmus's book, in which he excepted against the common way of reading Greek. But though both of them saw these palpable errors, they could not agree among themselves, especially concerning the letters *ητα* and *ψιλον*. Soon after, having procured Erasmus's book and Terentianus de literis & syllabis, they began to reform their pronunciation of the Greek privately, and only communicated it to their most intimate friends. When they had sufficiently habituated themselves to this new method of pronunciation, with which they were highly pleased on account of the fullness and sweetness of it, they resolved to make trial of it publicly ; and it was agreed, that Mr. Smith should begin. He read lectures at that time upon Aristotle de Republica in Greek, as he had done some years before : and that the novelty of his pronunciation might give the less offence, he used this artifice, that in reading he would let fall a word only now and then, uttered in the new correct sound. At first no notice was taken of this ; but when he he did it oftener, his auditors began to observe and listen

De rectâ &
emendatâ
linguæ
Græcæ pro-
nunciatione.

more attentively : and when he had often pronounced *α* and *α*, as *α* and *α*, they, who three years before had heard him found them after the old way, could not think it a slip of the tongue, but suspected something else, and laughed at the unusual sounds. He again, as though his tongue had slipped, would sometimes correct himself, and repeat the word after the old manner. But when he did this daily, some of his friends came to him, and told him what they had remarked in his lectures : upon which he owned, that he had been thinking of something privately, but that it was not yet sufficiently digested and prepared for the public. They, on the other hand, prayed him not to conceal it from them, but to acquaint them with it frankly ; and accordingly he promised them, that he would. Upon this rumour many resorted to him, whom he desired only to hear his reasons, and to have patience with him three or four days at most ; until the sounds by use were made more familiar to their ears, and the prejudice of their novelty worn off. At this time he read lectures upon Homer's *Odyssey* in his own college ; and there began more openly to shew and determine the difference of the sounds : Mr. Cheke likewise did the same in his college. Then many came to them, in order to learn of them, how to pronounce after the new method. And it is not to be expressed, with what greediness and affection this was received among the youth. The following winter there was acted in St. John's college Aristophanes's *Plutus* in Greek, and one or two more of his comedies, without the least dislike or opposition from any, who were esteemed learned men and masters of the Greek language. John Ponet, a pupil of Mr. Smith, and afterwards bishop of Winchester, read Greek lectures publicly in the new pronunciation ; as likewise did Roger Ascham, who read *Isocrates*, and at first was averse to this pronunciation, though he soon became a zealous advocate for it. Thus in a few years, this new way of reading Greek, introduced by Mr. Smith, prevailed every where in the university ; and was followed even by Redman, the professor of divinity. However, it afterwards met with great opposition ; for about the year 1539, when Smith was going to travel, Cheke, being appointed the king's lecturer of the Greek language, began with explaining and enforcing
the

the new pronounciation, but was opposed by one Ratecliff, a scholar of the university; who, being exploded for his attempt, brought the dispute before bishop Gardiner, the chancellor. Upon this, the bishop interposed his authority: who, being averse to all innovations as well as those in religion, and observing this new pronounciation to come from persons suspected of no good intentions to the old religion, made a solemn decree against it. Cheke was very earnest with the chancellor to supersede, or at least to connive at the neglect of this decree; but the chancellor continued inflexible. Smith in the mean time, having waited upon him at Hampton-Court, and discoursed with him upon the point, declared his readiness to comply with the decree; but, upon his return, recollected his discourse with the bishop, and in a long and eloquent Latin epistle, privately sent to him, argued with much freedom the points in controversy between them. The epistle consisted of three parts. In the first, he shewed what was to be called true and right in the whole method of pronounciation; retrieved it from the modern and present use out of the hands of both the ignorant and learned; and restored it to the ancients, whom he propounded as the best and only pattern to be imitated. In the second, he compared the old and new pronounciation with that pattern, that the bishop might see, whether of the two came nearer to it. In the third, he gave an account of his whole conduct in this affair. This epistle was dated from Cambridge, August the 12th 1542. Afterwards, while he was ambassador at Paris, he caused it to be printed there by Robert Stephens, under the title of, *De rectâ & emendatâ linguæ Græcæ pronounciatione*, 1568, in 4to; together with another tract of his, "concerning the correct writing and right pronounciation of the English tongue," which has been mentioned above.

SMITH (JOHN) a very able and very learned English divine, was born in the year 1618 at Achurch near Oundle in Northamptonshire; where his father possessed a small farm. In April 1636, he was admitted of Emmanuel college in Cambridge; where he had the happiness of having Dr. Whichcote, then fellow of that college, afterwards provost

Kennet's
Historical
Register.—
Patrick's
Sermon
preached at
his funeral.

of King's, for his tutor. He took a bachelor of arts degree in 1640, and a master's in 1644; and the same year was chosen a fellow of Queen's college, the fellowships appropriated to his county in his own being none of them vacant. He died the 7th of August 1652, and was interred in the chapel of the same college; at which time a sermon was preached by Simon Patrick, then fellow of Queen's, and afterwards bishop of Ely, giving a short account of his life and death. In this he is represented as a man of great abilities, vast learning, and professing also every grace and virtue, which can improve and adorn the human nature. His moral and spiritual perfections could be only known to his contemporaries; but his uncommon abilities and immense erudition appear manifestly in those treatises of his, which were published by Dr. John Worthington at Cambridge 1660, in 4to, under the title of, "Select Discourses." There are ten of them; 1. "Of the true way or method of attaining to divine knowledge. 2. Of superstition. 3. Of atheism. 4. Of the immortality of the soul. 5. Of the existence and nature of God. 6. Of prophecy. 7. Of the difference between the legal and the evangelical righteousness, the old and new covenant, &c. 8. Of the shortness and vanity of a pharisaical righteousness. 9. Of the excellency and nobleness of true religion. 10. Of a christian's conflict with, and conquests over, satan."

These are not sermons, but treatises; and shew an uncommon reach of understanding and penetration, as well as an immense treasure of learning, in their author. A second edition of them, corrected, with the funeral sermon by Patrick annexed, was published at Cambridge 1673 in 4to. The discourse "upon prophecy" was translated into Latin by M. Le Clerc, and prefixed to his commentary on the prophets, published in the year 1731.

SMITH (Dr. THOMAS) a learned English writer and divine, was born in the parish of Allhallows Barking in London, the 3d of June 1638; and admitted of Queen's college in Oxford, at nineteen years of age, where he took the degrees in arts. In 1663, he was made master of the free-school joining to Magdalen college; and in 1666 was elected fellow

fellow of that college, being then famous for his skill in the oriental languages. In June 1668, he went as chaplain to Sir Daniel Harvey, ambassador to Constantinople; and returned from thence in December 1671. In 1676, he travelled into France; and returning after a short stay, became chaplain to Sir Joseph Williamson, secretary of state. In 1679, he was designed to collate and publish the Alexandrian manuscript in St. James's library, and to have for his reward, as king Charles II promised, a canonry of Windsor or Westminster; but that design was not executed. He published a great many works, and had an established reputation among the learned. So high an opinion was conceived of him, that he was solicited by the bishops, Pearson, Fell, and Lloyd, to return into the East, in order to collect ancient manuscripts of the Greek fathers. It was designed he should visit the monasteries of mount Athos, where there is said to be still extant a great number of manuscripts, deposited there before the decline of the Greek empire. He was then to proceed to Smyrna, Nice, Nicomedia, Ancyra, and at last to Egypt; and to employ two or three years in this voyage. But he could not prevail on himself to undertake it, as well by reason of the dangers, which he must inevitably encounter in it, as of the just expectations he had from his patron Williamson of preferment in the church. These expectations however were disappointed; for Wood says, that, after living several years with him, and performing a great deal of drudgery for him, he was at length dismissed without any reward. In 1683, he took a doctor of divinity's degree; and the year after was nominated by his college to the rectory of Stanlake in the diocese of Oxford, but upon some dislike resigned it in a month. In 1687, he was collated to a prebend in the church of Heyghbury in Wilts. In August 1688, he was deprived of his fellowship by Dr. Giffard, the popish president of Magdalen college, because he refused to live among the new popish fellows of that college. He was restored in October following; but afterwards refusing to take the oaths to king William and queen Mary, his fellowship was pronounced void the 25th of July 1692. He died at London the 11th of May 1710.

He

He published four letters in Latin, at two different times, which he afterwards translated into English, and thus entitled: "Remarks upon the manners, religion, and government of the Turks; together with a survey of the seven churches of Asia, as they now lie in their ruins; and a brief description of Constantinople," 1678, in 8vo. He wrote, *De Græcæ Ecclesiæ hodierno statu Epistola*; which, with additions, he translated into English, and published with this title: "An Account of the Greek church, as to its doctrine and rites of worship, with several historical remarks interspersed, relating thereto. To which is added, an account of the state of the Greek church under Cyrillus Lucaris, patriarch of Constantinople, with a relation of his sufferings and death," 1680, in 8vo. He published a Latin life of Camden, which was prefixed to his edition of Camden's *Epistolæ*, in 1691, 4to; and afterwards, *Vitæ quorundam eruditissimorum & illustrium virorum*, 1707, in 4to. In this collection are the lives of archbishop Usher, bishop Cosins, Mr. Henry Briggs, Mr. John Bainbridge, Mr. John Greaves, Sir Patric Young, preceptor to king James I, Patric Young, library-keeper to the same, and Dr. John Dee. He wrote several other learned things. Three of his pieces are inserted in the philosophical transactions: 1. "Historical observations relating to Constantinople": No. 152, for October the 20th, 1683. 2. "An account of the city of Prussia in Bythinia": No. 155, for January 1683. 3. "A conjecture about an under-current at the Streights-mouth": No. 158, for April the 20th, 1684.

SMITH (JOHN) an English divine of good abilities and learning, was born at Lowther in Westmorland in 1659: of which parish his father was rector. He was trained under his father for some time; after which he was sent, by the unlucky advice of some friends, to Bradford in Yorkshire, and placed under Mr. Christopher Nefse, a leading man among the dissenters. Here he continued two years, and lost under this presbyterian almost all, that he had learned from his father; but recovered it again, as we are informed, under one Mr. Thomas Lawson, a quaker, who, not like the rest

rest of his sect, was a favourer of learning, an excellent school-master, and who grounded Mr. Smith well in the learned languages. An early foundation in classical learning being thus laid, his father conceived thoughts of sending him to an university; but could not for some time determine to which. The nearness of the place, and the company of a young student who was going thither, recommended Glasgow in Scotland, and the day was fixed for the journey; but it proved so rainy and tempestuous a season, that his father would not venture him from home: and the family, it is said, always looked upon this as a providential escape from the Scottish religion, to which his intended companion was made a proselyte. The design of a Scotch education being laid aside, Oxford was now thought of, and many friends promoted his going to Queen's college in that university; but neither did this scheme take effect: for a neighbour telling his father, that he was sending two sons to St. John's college in Cambridge, he was at last prevailed on to yield to the great desire of his son to go with them. Accordingly he was admitted of St. John's college in June 1674; where he took the degrees in arts, and afterwards went into orders. In 1686, he went abroad as chaplain to lord Lansdown, when his lordship was made ambassador extraordinary to the court of Spain; and after his return home, which was soon after the revolution, was made domestic chaplain to Crew, bishop of Durham, who had a particular value for him. In 1695, his lordship collated him to the rectory and hospital of Gatehead, and to a prebend in the church of Durham: upon which promotions he took a doctor of divinity's degree, in 1696. He was afterwards presented by the bishop to the rectory of his own parish, Bishops-Wearmouth; where he not only repaired the church, but built a very good parsonage entirely at his own expence. He was a man of parts and learning, and was particularly versed in the septentrional literature and in antiquities. He died the 30th of July 1715, at Cambridge, where he had been for some time, in order to finish an edition of the historical works of venerable Bede: and was buried in St. John's college chapel, where a monument was erected for him, with an inscription in Latin, wrote by his learned friend Mr. Thomas Baker, then fellow

English
Historical
Library.

fellow of that college. His edition of Bede was published in 1722, according to his own directions, by his son George Smith, esq; sometime of the Inner Temple; to whom he left a large fortune, which he had obtained by his wife. He had also made some progress in writing the antiquities of Durham; for which undertaking, Bishop Nicholson observes, he was the most proper person. He furnished Dr. Gibson with the additions to the bishoprick of Durham, which are inserted in the second edition of Camden's Britannia by that prelate. Four sermons were published by him at different times.

Character
of Mr.
Smith by
Mr. Oldis-
worth, pre-
fixed to his
works, edit.
1729.

SMITH (EDMUND) a distinguished English poet, the only son of an eminent merchant, one Mr. Neale, by a daughter of baron Lechmere; and born in the year 1668. Some misfortunes of his father, which were soon after followed by his death, occasioned the son's being left very young in the hands of Mr. Smith, who had married his father's sister. This gentleman treated him with as much tenderness, as if he had been his own child; and placed him at Westminster school, under the care of Dr. Busby. After the death of his generous guardian, whose name in gratitude he thought proper to assume, he was removed to Christ-church in Oxford; and was there by his aunt handsomely maintained till her death: after which he continued a member of that society, till within five years of his own. Some time before his leaving Christ-church, he was sent for by his mother to Worcester, and acknowledged by her as a legitimate son; which his friend Mr. Oldisworth mentions, he says, to wipe off the aspersions, that some had ignorantly cast on his birth. He passed through the exercises of the college and university with unusual applause; and acquired a great reputation in the schools both for his knowledge and skill in disputation. He had a long and perfect intimacy with all the Greek and Latin classics: with whom he had carefully compared whatever was worth perusing in the French, Spanish, and Italian, to which languages he was no stranger, and in all the celebrated writers of his own country. He considered the antients and moderns, not as parties or rivals for fame,
but

but as architects upon one and the same plan, the art of poetry.

Mr. Smith's works are not many, and those scattered up and down in miscellanies and collections. His celebrated tragedy, called "Phædra and Hippolitus," was acted at the theatre-royal in the year 1707. This play was introduced upon the stage, at a time when the Italian opera so much engrossed the polite world, that sense was altogether sacrificed to sound: and this occasioned Mr. Addison, who did our poet the honour to write the prologue, to rally therein the vitiated tastes of the public, in preferring the unideal entertainment of an opera to the genuine sense of a British poet. The chief excellence of this play consists in the beauty and harmony of the versification. It is not destitute of the pathetic: though much more regard is paid to the purity and elegance of the language, than a poet more acquainted with the workings of the heart would have done. Upon the whole, notwithstanding the high esteem it has always been held in, it may perhaps better be considered as a fine poem, than as an extraordinary play. This tragedy, with "A Poem to the memory of Mr. John Phillips," his most intimate friend, three or four odes, and a Latin oration spoken publicly at Oxford in laudem Thomæ Bodleii, were published in the year 1719, under the name of his "works" by his friend Mr. Oldisworth; who prefixed a character of Mr. Smith, from whence this account is taken.

Mr. Smith died in the year 1710, in the 42d year of his age, at the seat of George Duckett, esq; called Hartham, in Wiltshire; and was buried in the parish church there. A few years before his death, he engaged in some considerable undertakings; in which he raised expectations in the world, which he did not live to gratify. Mr. Oldisworth observes, that he had seen of his about ten sheets of Pindar translated into English; which, he says, exceeded any thing in that kind, he could ever hope for in our language. He had drawn out a plan for a tragedy of lady Jane Grey, and had written several scenes of it: a subject afterwards nobly executed by Mr. Rowe. But his greatest undertaking was a translation of Longinus, which he had finished in a very masterly manner. He proposed a large addition to this work of notes
and

and observations of his own, with an intire system of the art of poetry in three books, under the titles of thought, diction, and figure. He intended to make remarks upon all the ancients and moderns, the Greek, Latin, French, Spanish, Italian, and English poets; and to animadvert upon their several beauties and defects.

Mr. Oldisworth has represented Mr. Smith, as a man abounding with qualities as good as great; and we have no reason to impute this panegyric to the partiality of friendship. Mr. Smith had, nevertheless, some defects in his conduct: one was an extreme carelessness in the particular of dress; which singularity procured him the name of Captain Ragg. His person was yet so well formed, that no neglect of this kind could render it disagreeable; insomuch that the fair sex, who observed and admired him, used at once to commend and reprove him by the name of the handsome sloven. It is acknowledged also, that he was much inclined to intemperance; which perhaps may be in some measure accounted for in a man under poverty, calamities and disappointments, as Mr. Oldisworth represents him to have been. It sunk him, however, into that sloth and indolence, which has been the bane of many a bright genius. Upon the whole he was a good-natured man, a finished scholar, a great poet, and a discerning critic: for, according to an observation of lord Shaftsbury, "he kept the poet in awe by regular criticism, and as it were married the two arts for their mutual support and improvement."

SNYDERS (FRANCIS) a Flemish painter, was born at Antwerp in 1587, and bred up under his countryman Henry Van Balen. His genius first displayed itself only in painting fruit. He afterwards attempted animals, huntings, fish, &c. in which kind of study he succeeded so well, as to surpass all that went before him. Snyder's inclination led him to visit Italy, where he staid some time, and improved himself considerably. Upon his return to Flanders, he fixed his ordinary abode at Brussels: he was made painter to Ferdinand and Isabella, arch-duke and duchess, and became attached to the house of the cardinal Infant of Spain. The grand compositions of battles and huntings, which he executed for the king of Spain, and the arch-duke Leopold William, deserve the

the highest commendation : and besides hunting-pieces, he painted kitchens, &c. and gave dignity to subjects, that seemed incapable of it. He died in the year 1657, aged 70. Rubens used to co-operate with this painter, and took a pleasure in assisting him, when his pictures required large figures. Snyder has engraved a book of animals of sixteen leaves, great and small.

SOCINUS (MARIANUS) an eminent civilian, was sprung from an ancient and honorable family, which had for some generations distinguished itself in the profession of the civil law. He was born at Siena in Tuscany in 1482, and took his degree of doctor of the civil law, at twenty-one years of age. He taught that science at Siena, for several years. Afterwards he went to Padua to be the professor there, and then to Bologna, to fill the chair that was vacant by the return of Alciatus to Pavia in the year 1540. The pensions and privileges conferred upon him at Bologna would never suffer him to leave this place, though he had pressing invitations from several other universities. He died in August 1556 of a distemper, which he had contracted from an irregular commerce with the female sex : for it seems, in the last years of his life, after he had buried his wife, with whom he had lived forty six years, he gave himself up intirely to incontinence.

Bayle's Dict.

SOCINUS (LÆLIUS) a man of great learning and abilities, was a third son of Marianus Socinus, and, properly speaking, the founder of the Socinian sect. For though the zeal of the times in, which he lived, and the danger of a persecution to which he stood exposed, restrained him from declaring himself openly, yet he was in reality the author of all those principles and opinions, which Faustus Socinus afterwards enlarged upon and propagated. He was born at Siena in 1525, and designed by his father for the study of the civil law. Hence he began early to apply himself to the reading of the scriptures ; for he imagined, that the foundations of the civil law must necessarily be laid in the word of God, and therefore would be deduced in the best manner from it : and to qualify himself the better for this enquiry, he studied the
Greek,

Greek, Hebrew, and Arabic tongues. In the mean time he soon discovered, that the church of Rome taught many things plainly contrary to scripture: upon which account, whether through fear of any inconveniencies, which the freedom of his enquiries might bring upon him at home, or for the sake of communicating his opinions with more ease and safety abroad, he quickly left Italy, and went into a protestant country.

He began to travel in the year 1547, and spent four years in going through France, England, the Netherlands, Germany, and Poland; and then he settled at Zurich. He contracted a familiarity, and even an intimacy with all the learned wherever he came; and Calvin, Melancthon, Bullinger, Castellio, Beza, and others of the same class, were amongst the number of his friends. But Socinus soon discovered, by the doubts he proposed to them, that he was not quite orthodox upon the article of the Trinity; and as no bonds of friendship are strong enough to hold men together, who differ in their opinions upon so important a point, so many of them began to be a little disgusted at him. Calvin especially, as we learn from an extract of a letter of his to Socinus, seems not only to have been disgusted, but upon the very point of breaking with him. "Don't expect, says he, that I should answer all your monstrous questions. If you chuse to soar amidst such lofty speculations, suffer me, an humble disciple of Jesus Christ, to meditate upon such things, as conduce to my edification: as indeed I shall endeavour by my silence to prevent your being troublesome to me hereafter. In the mean time I cannot but lament, that you should continue to employ those fine parts, with which God has blessed you, not only to no purpose, but to a very bad one. Let me beg of you seriously, as I have often done, to correct in yourself this itch of enquiry, for fear it should bring you into very grievous troubles."

There was good reason for Socinus to follow this advice of Calvin, considering that it was not above a year and an half from that time, when Servetus was burnt at Geneva by Calvin's own direction: and Socinus did follow it so well, that he lived among the inveterate enemies of his opinions, without being in the least hurt or injured by them. He found means
how-

however to communicate his opinions to such, as were able to receive them. He read lectures to Italians, who wandered up and down in Germany and Poland. He sent writings to his relations, who lived at Siena. He took a journey into Poland about the year 1558; and obtained from the king some letters of recommendation to the doge of Venice and the duke of Florence, that he might be safe at Venice, while his affairs required him to stay there. He returned to Swisserland, and died at Zurich in May 1562, in the thirty seventh year of his age. He must have been a man of prodigious abilities, to travel over so many countries, to converse and to correspond with so many learned men; yet in the mean time to attain a mastery over many languages, and a deep knowledge in the most mysterious sciences, within the period of so short a life.

See the life of Faustus Socinus, prefixed to the first volume of the *Bibliotheca Patrum Polonorum*, and also Bayle's Dict. Art. Socinus Marianus (R)

SOCINUS (FAUSTUS) nephew of Lælius Socinus, and head of the sect, which goes by his name, was born at Siena in December 1539. He is supposed to have studied but little in his youth, and to have acquired a tincture only of classical learning and the civil law. He was a little more than twenty years of age, when his uncle died at Zurich: and the news of his death no sooner reached Lyons, where Faustus then was, than he immediately set out to take possession of all his papers. For Lælius had conceived vast hopes of his nephew, whom he had taken care to infect very strongly with his opinions; and used to say to his friends, that what he had inculcated but faintly and obscurely, as it were, would be set off to the world in a more strong and perspicuous manner by Faustus. Socinus, however, did not begin to propagate his uncle's principles, immediately upon his return to Italy from Zurich, but suffered himself to be seduced, by large promises of favor and honorable employments already bestowed upon him, to the court of Francis de Medicis, great duke of Tuscany. Here he spent the twelve next years of his life, and had almost forgot the great and important charge, which

was deposited in his hands. This gave his enemies afterwards a handle to insult him, which they did by saying, that "he was indeed a very fine person to erect himself into a reformer, and to set up for the author of new opinions; he! who, by his own confession had scarcely attained a smattering of philosophy and logic in his youth, and knew nothing at all of scholastic theology, and who had spent the best and most vigorous part of his manhood amidst the luxury and dissipations of a court." His friends and followers, however, drew different consequences from all these circumstances, and endeavoured to turn them to the advantage of Socinus: alledging, that "upon all these accounts he was the better qualified for the task he had undertaken; that by being ignorant of scholastic theology, his mind was not biased by prejudices and prepossessions; that by living so many years upon the public stage of life, his judgment of things was formed upon the certainty of experience; and that therefore being, upon the whole, uninfected with the false and airy doctrines of the schools, which generally mislead in some measure the greatest genius's, he came a more impartial examiner into the true meaning of the scriptures, and on that account succeeded so well in attaining it." There is certainly great plausibility and some truth in this; we do not think however, that any thing can be drawn from hence in favor of Socinus.

In the year 1574, he left the court of Florence, and went into Germany; from whence he could never be prevailed with to return, though frequently importun'd by letters and messengers from the great duke himself. He studied divinity at Basil for three years; and began now to propagate his uncle's principles, with great improvements and enlargements of his own. About that time there happened great disturbances in the churches of Transylvania, which were occasioned by the doctrine of Francis David, about the honours and the power of the son of God. Blandrata, a man of great authority in those churches and at court, sent for Socinus from Basil, as taking him to be a man very well qualified to pacify those troubles. He was lodged in the same house with Francis David, that he might have better opportunities of drawing him from his errors. Francis David would not be convinced,
but

but remained obstinate and determined to propagate his errors; upon which he was cast into prison by order of the prince, where he died soon after. This left an imputation upon Socinus, as if he had been the contriver of his imprisonment, and the occasion of his death : which, says Le Clerc, if it be true, (though it has constantly been denied) should moderate the indignation of his followers against Calvin for causing Servetus to be burnt, when nothing can be said against that reformer, which will not bear as hard upon their own patriarch.

Bibl. Univ.
t. xxiv. p.
22.

In the year 1579, Socinus retired into Poland, and desired to be admitted into the communion of the Unitarians ; but was refused on account of some differences between him and them. Afterwards he wrote a book against James Palæologus ; from which his enemies took a pretence of accusing him to Stephen, then king of Poland. They said, that it was unworthy of his majesty, to suffer the impudence of a little itinerant vagabond Italian, who had endeavored to stir up sedition amongst his subjects, to go unpunished. Yet there was nothing seditious in this book, unless it be seditious to condemn those subjects, who take up arms against their prince ; for this the Socinians have always held to be unlawful ; and the reason Mr. Bayle gives for it is, that they have never had occasion to justify their sect upon that head. “ It has still, says he, its virginity in that respect, and is not like many others, which might say as the Curtezian in Petronius, *nunquam memini me virginem fuisse, &c.*” In the mean time Socinus thought it prudent to leave Cracow, after he had been there four years ; and to take sanctuary in the house of a Polish lord, with whom he lived some years, and married his daughter by his own consent. In this retreat he wrote many books, which raised innumerable enemies against him. He lost his wife in 1587, at which he was inconsolable for many months ; and to compleat his miseries, he was about that time deprived, by the death of his friend the duke of Tuscany, of a noble pension which had been settled on him by the generosity of that prince. In 1598, he received great insults and persecutions on account of his doctrines. The scholars of Cracow, to which he was again returned, having stirred up the dregs of the people, they entered Socinus’s house ; they dragged him half naked out of his

his chamber, though he was sick ; they carried him along the streets ; they cried out, that he should be hanged ; they beat him, and it was with extreme difficulty, that a professor got him out of the hands of this rabble. His house was plundered ; he lost his goods ; but he particularly lamented the loss of some manuscripts, which he would have redeemed at the price of his blood. To avoid these dangers for the future, he retired to the house of a Polish gentleman, at a village about nine miles distant from Cracow ; where he spent the remainder of his life, and died in March 1624, aged 65 years.

See the Life of Socinus prefixed to the *Fratres Poloni*, and Bayle's Dict. Artic. SOCINUS.

His sect, however, was so far from dying with him, that it very much increased ; and would in all probability have increased much more, if it had not in every country been restrained by the authority of the magistrate, who has never, as we know of, yet consented to tolerate it. Some of the chief peculiarities of this sect are these that follow. “ They maintain that
 “ Jesus Christ was nothing but a mere man, who had no existence before the Virgin Mary ; that the Holy Spirit was
 “ no distinct person ; but that the Father alone was truly and
 “ properly God. They own, that the name of God is given
 “ in Holy Scripture to Jesus Christ ; but contend that it is
 “ only a deputed title, which invests him, however, with an
 “ absolute sovereignty over all created beings, and renders
 “ him an object of worship to men and angels. They destroy the satisfaction of Jesus Christ, by explaining away
 “ the doctrine of the redemption ; and by resolving it into nothing more than this, that he preached the truth to mankind,
 “ set before them in himself an example of heroic virtue, and
 “ sealed his doctrines by his blood. Original sin, grace, absolute predestination, pass with them for scholastic chimeras ;
 “ and the sacraments for nothing more than simple ceremonies, unaccompanied with any inward operations. They
 “ maintain likewise the sleep of the soul ; that the soul dies
 “ with the body, and is raised again with the body ; but with
 “ this difference between good and bad men, viz. that the
 “ former are established in the possession of eternal felicity,
 “ while the latter are consigned to a fire, which will not
 “ torment

“torment them eternally, but consume both their souls and bodies, after a certain duration proportioned to their demerits.”

SOCRATES, the greatest of the ancient philosophers, “the very founder of philosophy itself,” as the earl of Shaftesbury calls him, was born at Alopece, a small village of Attica, in the 4th year of the 77th olympiad, or about 467 years before Christ. His parents were very mean: Sophroniscus his father being a statuary or carver of images in stone, and Phœnareta his mother a midwife; who yet is so represented by Plato, as shews that she was a woman of a bold, generous, and quick spirit. However he is observed to have been so far from being ashamed of these parents, that he often took occasion to mention them. Plutarch says, that as soon as he was born, Sophroniscus his father consulting the oracle, was advised to suffer his son to do what he pleased, never compelling him to what he disliked, or diverting him from what he was inclined to; in short, to be no ways solicitous about him, since he had one guide of his life within him, meaning his genius, who was better than five hundred masters. But Sophroniscus regardless of the oracle’s direction, put him to his own trade of carving statues; which, though contrary to the inclination of Socrates, yet afterwards stood him in good stead: for his father dying, and his money and effects lost by being placed in bad hands, he was upon that necessitated to continue his trade for ordinary subsistence. But being naturally averse to this profession, he only followed it, when necessity compelled him; and upon getting a little before-hand, would for awhile lay it entirely aside. These intermissions of his trade were bestowed upon philosophy, to which he was naturally addicted; and this being observed by Crito, a rich philosopher of Athens, Socrates was at length taken from his shop, and put into a condition of philosophising at his ease and leisure.

The first master of Socrates was Anaxagoras, and then Archelaus: by which last he was much beloved, and travelled with to Samos, to Pytho, and to the Isthmus. He was scholar likewise of Damon, whom Plato calls a most pleasing teacher of music, and of all other things that he himself would teach to young men. He heard also Prodicus the sophist; to

Characteristics, vol. III. p. 244.
—Stanley’s Lives of the Philosophers.

In Theæteto

De Genio Socratis.

Plato's Phæ-
drus & Sym-
posium.

which must be added Diotyma and Aspasia, women excellently learned. Diotyma was supposed to have been inspired with a spirit of prophecy; and by her he affirmed, that he was instructed in the mystery of love, and how from corporeal beauty to find out that of the soul, of the angelical mind, of God: and Aspasia taught him rhetoric. Of Euenus he learned poetry, of Ichomachus husbandry, of Theodorus geometry. Aristagoras, a Melian, is named likewise as his master. Last in the catalogue is Connus, nobilissimus fidicen, as Cicero terms him; which art Socrates learned in his old age, and occasioned the boys to laugh at Connus, calling him the old man's master.

Aristoph in
Nub.

In Memora-
bil.

In his piece,
An senige-
renda sit
Respublica.

That Socrates had himself a proper school, which some have denied, may be proved from Aristophanes; who derides some particulars in it, and calls it his phrontisterium. Plato mentions the academy Lycæum, and a pleasant meadow without the city on the side of the river Ilissus, as places frequented by him and his auditors. Xenophon affirms, that he was continually abroad; that in the morning he visited the places of public walking and exercise; when it was full, the Forum; and that the rest of the day he sought out the most populous meetings, where he disputed openly for every one to hear that would: and Plutarch relates, that he did not only teach, when the benches were prepared, and himself in the chair, or in set hours of reading and discourse, or at appointments in walking with his friends; but even when he played, or eat, or drank, or was in the camp or market, or finally when he was in prison: thus making every place a school of virtue. His manner of teaching was agreeable to the opinion, he held of the soul's existence previous to her conjunction with the body. He supposed the soul, in her first separate condition, to be endued with perfect knowledge; but by immersion into matter, that she became stupified and in a manner lost, until awakened by discourse from sensible objects, by which she gradually recovers this innate knowledge. His method of rousing the soul, and enabling her to recollect her own original ideas, was two-fold; by *Irony*, and *Induction*. He is said to have exceeded all men living in Irony. His way was, to lessen and detract from himself in disputation, and to attribute somewhat more to those he meant to confute; so that he always dissem-
bled

bled with much gravity his own opinions, till he had led others, by a series of questions, called Induction, to the point he aimed at: and from his talent in this pleasant way of instructing others, he obtained universally the name of *μω*, or the Attic Droll. Not that he would ever own himself to know; much less pretend to teach any thing to others: no: he used to say that his skill resembled that of his mother, "*he being nothing more than a kind of midwife, who assisted others in bringing forth, what they had within themselves.*"

Quintil. Institut. Orat. Lib. IX. c. 2.

However, as ignorant as he affected to represent himself, he was, as Xenophon represents him, excellent in all kinds of learning. Xenophon instances only in arithmetic, geometry, and astrology; Plato mentions natural philosophy; Idomeneus, rhetoric; Laertius, medicine. Cicero affirms, that by the testimony of all the learned, and the judgment of all Greece, he was, as well in wisdom, acuteness, politeness, and subtilty, as in eloquence, variety, and richness in whatever he applied himself to, without exception, the prince of all: and the noble author among the moderns, quoted above, who admired him in his representative Plato, as much as Cicero himself, calls him the "Philosophic Patriarch, and the divinest man, who had ever appeared in the heathen world." As to his philosophy, it may be necessary to observe, that having searched into all kinds of science, he noted these inconveniencies and imperfections: first, that it was wrong to neglect those things which concern human life, for the sake of inquiring into those things which do not; secondly, that the things, men have usually made the objects of their inquiries, are above the reach of human understanding, and the source of all the disputes, errors, and superstitions, which have prevailed in the world; and thirdly, that such divine mysteries cannot be made subservient to the uses of human life. Thus esteeming speculative knowledge, so far only as it conduces to practice, he cut off in all the sciences what he conceived to be of least use. In short, remarking how little advantage speculation brought to mankind, he reduced her to action: and thus, says Cicero, "first called philosophy away from things, involved by nature in impenetrable secrecy, which yet had employed all the philosophers till his time, and brought her

De Orat. Lib. III. Sect. 16.

Shaftesbury's Characteristics, vol. 254, & 31.

Academ. Quæst. Lib. 1.

“ to common life, to enquire after virtue and vice, good and evil.”

Man therefore, who was the sole subject of his philosophy, having a two-fold relation to things divine and human, his doctrines were with regard to the former metaphysical, to the latter moral. The morality of Socrates we shall pass over, as resembling in its general branches what others taught in common with him, yet more pure, more exact, more refined : but his metaphysics are so sublime, and so much superior to what any other philosopher ever drew from the light of nature, that we hold it necessary to be a little explicit about them. His metaphysical opinions are thus collected and abridged out of Plato, Xenophon, Plutarch, and others. “ Philosophy is the way to true happiness ; the offices whereof are two, to contemplate God, and to abstract the soul from corporeal sense.—There are three principles of all things, God, matter, and ideas : God is the universal intellect ; matter the subject of generation and corruption ; idea, an incorporeal substance, the intellect of God ; God the intellect of the world.—God is one, perfect in himself, giving the being and well-being of every creature : what he is I know not ; what he is not, I know.—That God, not chance made the world and all creatures, is demonstrable from the reasonable disposition of their parts, as well for use as defence ; from their care to preserve themselves, and continue their species. —That he particularly regards man in his body, appears from the noble upright form thereof, and from the gift of speech ; in his soul, from the excellency thereof above others. — That God takes care of all creatures, is demonstrable from the benefit he gives them of light, water, fire, and fruits of the earth in due season : that he hath a particular regard of man, from the destination of all plants and creatures for his service ; from their subjection to man, though they exceeded him ever so much in strength ; from the variety of man’s sense, accommodated to the variety of objects, for necessity, use, and pleasure ; from reason, whereby he discourseth through reminiscence from sensible objects : from speech whereby he communicates all he knows, gives laws, and governs states : finally, that God, though invisible himself, is such and so great, that he at once sees all, hears all,

“ is

"is every where, and orders all" As to the other great object of metaphysical research, the soul, Socrates taught, that "it is pre-existent to the body, endued with knowledge of eternal ideas, which in her union to the body she loseth, as "stupefied, until awakened by discourse from sensible objects; "on which account all her learning is only reminiscence, a "recovery of her first knowledge: that the body being compounded is dissolved by death; but that the soul being simple "passeth into another life, incapable of corruption: that "the souls of men are divine: that the souls of the "good after death are in a happy estate, united to God "in a blessed inaccessible place; that the bad in convenient places suffer condign punishment: but that to define what those places are, is the attempt of a man who hath "no understanding: whence being once asked what things "were in the other world, he answered, *neither was I ever there, nor ever did I speak with any that came from thence.*"

That Socrates had an attendant spirit, genius, or dæmon, which diverted from dangers, is testified by Plato, Xenophon, and Antisthenes, who were his contemporaries, and confirmed by innumerable authors of antiquity; but what this attendant spirit, genius or dæmon was, or what we are to understand by it, neither ancient nor modern writers have been able to determine. There is some disagreement concerning the name, and more concerning the nature of it: only it is agreed, that the advice it gave him was always dissuasive; "never impelling; says Cicero, but often restraining him." It is commonly named his Dæmon, by which title he himself owned it. Plato sometimes calls it his guardian, and Apuleius his God; because the name of dæmon, as St. Austin tells us, at last grew odious. As for the sign or manner, in which this dæmon or genius foretold, and by foretelling guarded him against, evils to come, nothing certain can be collected about it. Some affirm, that it was by sneezing, either in himself or others: but Plutarch rejects this opinion, and conjectured, first, that it might be some apparition; but at last concludes, that it was his observation of some inarticulate unaccustomed sound or voice, conveyed to him by some extraordinary way, as we see in dreams. Others confine this fore-

De Divinat.
Lib. I. 54.

De Civit.
Dei VIII.
15.

De Genio
Socratis.

knowledge

De Origine
Erroris II.
14.

knowledge of evils, within the soul of Socrates himself; and when he said that "his genius advised him," interpret him as if he had said, that "his mind foreboded and so inclined him." But this is inconsistent with the description, which Socrates himself gives of a voice and signs from without. Lastly, some conceive it to be one of those spirits, that have a particular care of men; which Maximus Tyrius and Apuleius describe in such a manner, that they want only the name of a good angel: and this Lactantius has supplied, when having proved, that God sends angels to guard mankind, he adds; "and Socrates affirmed, that there was a dæmon constantly near him, which had kept him company from a child, and by whose beck and instruction he guided his life."

It is observed by many, that Socrates little affected travel; his life being wholly spent at home, excepting when he went out upon military services. In the Peloponnesian war, he was thrice personally engaged: first, at the siege of Potidæa; secondly, at Delium, a town in Bæotia, which the Athenians took; and, thirdly, at Amphipolis, when it was taken by Brasidas, the Lacedæmonian general. We are told in Plutarch's Symposium, and in the person of Alcibiades, that "he went all the soldiers in hardiness: and if at any time, saith Alcibiades, as it often happens in war, the provisions failed, there were none who could bear the want of meat and drink like Socrates; yet on the other hand, in times of feasting, he alone seemed to enjoy them: and though of himself he would not drink, yet being invited he far out-drunk every body, and (which is most strange) was never seen drunk." —He forbore to accept any office in the commonwealth, except in his latter years that of senator: either, as Ælian saith, because he saw the Athenian government approaching to a tyranny; or, as himself professeth, because he was dissuaded by his dæmon from meddling in public affairs. He was indeed of too honest a nature, to comply with the injurious and oppressive proceedings of the Commonwealth; and to oppose them was dangerous, as he afterwards found.

Ælian.
Var. Hist.
III. 176

Pluton. A-
polog.

In Bruto.

In the days of our philosopher, the Sophists were the great and leading men; the masters of languages, as Cicero calls them; who arrogantly pretended to teach every thing, and persuaded the youth to forsake all others, and to resort only to

to them. With these Socrates was in a state of perpetual warfare : he attacked them constantly with his usual interrogatories ; and by his skill and subtilty in disputation, exposed their sophistry, and refuted their principles. He took all opportunities of proving, that they had gained a much greater portion of esteem, than they had a right to ; that they were only vain affecters of words ; that they had no knowledge of the things, they professed to teach ; and that, instead of taking money of others for teaching, they should themselves give money to be taught. The Athenians were pleased to see the Sophists thus rebuked ; were brought at length to deride them, and at the instigation of Socrates withdrew their children from them, and excited them to the study of solid virtue under better masters.

The altercations that Socrates had with the Sophists, were not attended with any ill, but rather with good effects, to him ; for they gained him respect, and made him popular with the Athenians : but he had a private quarrel with one Anytus, which after many years continuance was the occasion of his death. Anytus was an orator by profession, who was privately maintained and enriched by leather-sellers. He had placed two of his sons under Socrates to be taught ; but because they had not acquired such knowledge from him, as enabled them to get their living by pleading, he took them away, and put them to the trade of leather-selling. Socrates, displeased with this illiberal treatment of the young men, whose ruin he presaged at the same time, reproached and indeed exposed Anytus in his discourses to his scholars. Anytus was grievously vexed and hurt by this, and studied all occasions and ways of revenge : but feared the Athenians, who highly revered Socrates, as well on account of his great wisdom and virtue, as for the particular opposition which he had made to those vain babblers the Sophists. He advised, with Melitus, a young orator ; from whose counsel he began, by making trial in smaller things, to sound how the Athenians would entertain a charge against his life. He suborned the famous comic poet Aristophanes, to ridicule and misrepresent him and his doctrines upon the stage ; which he accordingly did in his comedy, called " The Clouds." Socrates, who seldom went to the theatre, except when Euripides, whom he admired, contested with any new tragedian,

dian, yet was present at the acting of "The Clouds;" and stood up all the while, in the most conspicuous part of the theatre. One that was present asked him, if he was not vexed at seeing himself brought upon the stage? "Not at all," answered he: methinks, I am at a feast, where every one enjoys me."

Many years passed from the first falling out between Socrates and Anytus, during which one continued openly reproving, the other secretly undermining; till at length Anytus, observing a fit conjuncture, procured Melitus to prefer a bill against him to the senate in these terms. "Melitus son of Melitus, a Pythean, accuseth Socrates son of Sophroniscus, an Alopecian. Socrates violates the law, not believing the deities which this city believeth, but introducing other new gods. He violates the law likewise in corrupting youth: the punishment death." This bill being preferred upon oath, Crito became bound to the judges for his appearance at the day of trial; till which, Socrates employed himself in his usual philosophical exercises, taking no care to provide any defence. The day being come, Anytus, Lyco, and Melitus accused him: Socrates made his own defence, without procuring an advocate, as the custom was, to plead for him. He did not defend himself with the tone and language of a suppliant or guilty person, but, as if he were master of the judges themselves, with freedom, firmness, and some degree of contumacy. Many of his friends spoke also in his behalf; and lastly, Plato went up into the chair, and began a speech in these words, "Though I, Athenians, am the youngest of those, that come up into this place"—but they stopped him, crying out, "of those that go down," which he was thereupon constrained to do: and then proceeding to vote, they cast Socrates by two hundred and eighty-one voices. It was the custom of Athens, as Cicero informs us, when any one was cast, if the fault were not capital, to impose a pecuniary mulct; when the guilty person was asked the highest rate, at which he estimated his offence. This was proposed to Socrates, who told the judges, that to pay a penalty was to own an offence; and that, instead of being condemned, for what he stood accused, he deserved to be maintained at the public charge
out

out of the Prytanæum. This was the greatest honour, the Grecians could confer: and the answer so exasperated the judges, that they condemned him to death by eighty votes more.

The sentence being passed, he was sent to prison: which, says Seneca, he entered with the same resolution and firmness, with which he had opposed the thirty tyrants; and took away all ignominy from the place, which, adds Seneca, could not be a prison, while he was there. He lay here in fetters thirty days: and was constantly visited by Crito, Plato, and other friends, with whom he passed the time in dispute after his usual manner. He was often solicited by them to an escape, which he not only refused, but derided; asking, "If they knew any place out of Attica, whither death would not come?" The manner of his death is related by Plato, who was an eye-witness of it; and, as there is not perhaps a more affecting picture to be found in antiquity, we will exhibit it here in his own words. Socrates, the day he was to die, had been discoursing to his friends upon the immortality of the soul: and "when he had made an end of speaking, Crito asked him, if he had any directions to give concerning his sons or other things, in which they could serve him? *I desire no more of you, saith Socrates, than what I have always told you: if you take care of yourselves, whatsoever you do will be acceptable to me and mine, though you promise nothing; if you neglect yourselves and virtue, you can do nothing acceptable to us, though you promise ever so much.* That, answered Crito, we will observe, but how will you be buried? *As you think good,* says he, *if you can catch me, and I do not give you the slip.* Then with a smile applying himself to us, *I cannot persuade Crito,* says he, *that I am that Socrates who was haranguing just now, or any thing more than the carcass you will presently behold; and therefore he is taking all this care of my interment. It seems, that what I just now explained in a long discourse, has made no impression at all upon him: namely, that, as soon as I shall have drank the poison, I shall not remain longer with you, but depart immediately to the seats of the blessed. These things, with which I have been endeavouring to comfort you and myself, have been said to no purpose. As therefore Crito*

"was

Consolat.
ad Helviam.
14.

Platonis
Phædo.
Vol. I. p.
115. edit.
Henr. Ste-
phan. 1578.

"was bound to the judges for my appearance, so you must now
 "be bound to Crito for my departure; and when he sees my
 "body burnt or buried, let him not say, that Socrates suffers any
 "thing, or is any way concerned: for know, dear Crito, such
 "a mistake were a wrong to my soul. I tell you, that my body
 "is only buried; and let that be done as you shall think fit, or
 "as shall be most agreeable to the laws and customs of the coun-
 "try. This said, he arose and retired to an inner room;
 "taking Crito with him, and leaving us, who like orphans
 "were to be deprived of so dear a father, to discourse upon
 "our own misery. After his bathing, came his wife, and
 "the other women of his family, with his sons, two of
 "them children, one of them a youth: and when he had
 "given proper directions about his domestic affairs, he dis-
 "missed them, and came out to us. It was now near sun-
 "set, for he had staid long within, when coming out he
 "sat down, and did not speak much after. Then entered
 "an officer, and approaching him said, Socrates, I am per-
 "suaded, that I shall have no reason to-blame you, for what
 "I have been accustomed to blame in others: who have been
 "angry at me, and loaded me with curses, for only doing
 "what the magistrate commands, when I have presented
 "the poison to them. But I know you to be the most gene-
 "rous, the most mild, the best of all men, that ever en-
 "tered this place; and am certain, that if you entertain any
 "resentment upon this occasion, it will not be at me, but
 "at the real authors of your misfortune. You know the
 "message I bring: farewell: and endeavour to bear with
 "patience what must be born. And, said Socrates to the
 "officer, who went out weeping, *Fare thee well: I will,*
 "*How civil is this man! I have found him the same all the*
 "*time of my imprisonment: he would often visit me, sometimes*
 "*discourse with me, always used me kindly; and now see, how*
 "*generously he weeps for me. But come, Crito; let us do as he*
 "*bids us: if the poison be ready, let it be brought in; if not,*
 "*let somebody prepare it. The sun is yet among the moun-*
 "*tains, and not set, says Crito: I myself have seen others*
 "*drink it later, who have even eat and drank freely with*
 "*their friends, after the sign has been given: be not in haste,*
 "*there is time enough. Why yes, says Socrates, they who do*
 "so

"so think they gain something : but what shall I gain by drink-
 "ing it late : Nothing, but to be laughed at, for appearing
 "too desirous of life : pray, let it be as I say. Then Crito
 "sent one of the attendants, who immediately returned,
 "and with him the man, who was to administer the poison,
 "bringing a cup in his hand : to whom Socrates said, *pristhee,*
 "my good friend, for thou art versed in these things, what must
 "I do ? Nothing, said the man, but walk about as soon as
 "you shall have drank, till you perceive your legs to fail ;
 "and then sit down. Then he presented the cup, which
 "Socrates took without the least change of countenance, or
 "any emotion whatever, but looking with his usual intrep-
 "dity upon the man. He then demanded, *whether he might*
 "*spill any of it in libation ?* The man answered, he had
 "only prepared just what was sufficient. *Yes,* says Socrates,
 "*I may pray to the gods, and will, that my passage hence may*
 "*be happy, which I do beseech them to grant :* and that instant
 "swallowed the draft with the greatest ease. Many of us,
 "who till then had refrained from tears, when we saw him
 "pat the cup to his mouth, and drink off the poison, were
 "not able to refrain longer, but gave vent to our grief :
 "which Socrates observing, *Friends,* saith he, *what mean*
 "*you ? I sent away the women for no other reason, but that*
 "*they might not disturb us with this : for I have heard, that*
 "*we should die with gratulation and applause : be quiet then,*
 "*and behave yourselves like men.* These words made us with
 "shame suppress our tears. When he had walked awhile,
 "and perceived his legs to fail, he lay down on his back, as
 "the executioner directed : who, in a little time looking
 "upon his feet, and pinching them pretty hard, asked him,
 "if he perceived it ? Socrates said, *No.* Then he did the
 "same by his legs ; and shewing us, how every part succes-
 "sively grew cold and stiff, observed, that when that chill-
 "ness reached his heart, he would die. Not long after,
 "Socrates, removing the garment with which he was co-
 "vered, said, *I owe a cock to Æsculapius ; pay it, neglect it*
 "*not.* It shall be done, says Crito : would you have any
 "thing else ? He made no answer, but after lying a while,
 "stretched himself forth : when the executioner uncovering
 "him found his eyes fixed, which were closed by Crito.
 "This

" This, says Plato, was the end of the best, the wisest, and " the justest of men ": and this account of it by Plato, Tully professes, that he could never read without tears.

*De Virt.
Mor.*

He died, according to Plato, when he was more than seventy years of age. He was buried with many tears and much solemnity by his friends, among whom the excessive grief of Plato is observed by Plutarch: yet as soon as they had performed that last service, fearing the cruelty of the thirty tyrants, they stole out of the city, the greater part to Megara, to Euclid, who received them kindly, the rest to other places. Soon after, however, the Athenians were awakened to a sense of the injustice, they had committed against Socrates; and became so exasperated, that nothing would serve them, but the authors of it should be put to death: as Melitus was, while Anytus was banished. In farther testimony of their penitence, they called home his friends to their former liberty of meeting; they forbade public spectacles of games and wrestlings for a time; they caused his statue, made in brass by Lysippus, to be set up in the Pompeium; and a plague ensuing, which they imputed to this unjust act, they made an order, that no man should mention Socrates publicly and on the theatre, in order to forget the sooner what they had done.

*Academ.
lib. 1.*

As to his person, he was very homely: was bald, had a dark complexion, a flat nose, eyes sticking out, and a severe down-cast look. In short, his countenance promised so ill, that Zopyrus, a physiognomist, pronounced him incident to various passions, and given to many vices: which when Alcibiades and others that were present laughed at, knowing him to be free from every thing of that kind, Socrates justified the skill of Zopyrus by owning, that " he was by nature prone to those vices, but suppressed his inclination by " reason." The defects of his person were amply compensated by the virtues and accomplishments of his mind. The oracle at Delphi declared him the wisest of all men, for professing only to know that he knew nothing: Apollo, as Tully says, conceiving the only wisdom of mankind to consist, in not thinking themselves to know those things, of which they are ignorant. He was a man of all virtues, and so remarkably frugal, that how little soever he had, it was always enough:

enough : and when he was amidst a great variety of rich and expensive objects, he would often say to himself, " how many things are there, which I do not want ! "

He had two wives, one of which was the noted Xantippe : whom Aulus Gellius describes as an accursed froward woman, chiding and scolding always, by day and by night. Several instances are recorded of her impatience and his long-suffering. One day, before some of his friends, she fell into the usual extravagancies of her passion ; when he, without answering a word, went abroad with them : but was no sooner out of the door, than she, running up into the chamber, threw water down upon his head : upon which, turning to his friends, " Did not I tell you, says he, that after so much thunder we should have rain ? " Another time, she pulled his cloak from his shoulders in the open forum : and some of his friends advising him to beat her, " Yes, says he, that while we two fight, you may all stand by, and cry, well done Socrates, to him Xantippe. " He chose this wife, we are told, for the same reason, that they, who would be excellent in horsemanship, chuse the roughest and most spirited horses ; supposing that if they are able to manage them, they may be able to manage any. He has probably been imitated by few, and imitation in this case would certainly be dangerous : for every man is not a Socrates ; and for one, who would be able to keep his seat, and learn to ride these horses, a thousand would be thrown off, and have their necks broke.

Diogen.
Laert. II. 37.

Ibid. viii. 37.

Socrates, we think, was far happier in his scholars and hearers, than with all his philosophy he could be with his wives : for he had a great number that did him the highest honour, the chief of whom were Plato and Xenophon. They who affirm that Socrates wrote nothing, as Cicero, Plutarch, and others, mean only in respect to his philosophy : for it is attested and allowed, that he assisted Euripides in composing tragedies, and was the author of some pieces of poetry. Dialogues also and epistles are ascribed to him. His philosophical disputations were committed to writing by his scholars ; by Plato and Xenophon chiefly. Xenophon set the example to the rest, in doing it first, and also with the greatest punctuality ; as Plato did it with the most liberty, who

intermixed so much of his own, that it is not easy, if possible, to distinguish the master from the scholar. Hence Socrates, hearing him recite his *Lysis*, cried out, "How many things doth this young man feign of me?" And Xenophon, denying that Socrates ever disputed of heaven, or of natural causes, or the other branches of knowledge, which the Greeks call *μεθυσματα*, says, that "they, who ascribe such dissertations to him, lie grossly:" wherein, as Aulus Gellius informs us, he aims at Plato, who maketh Socrates discourse of natural philosophy, music, and geometry.

S O C R A T E S, an ecclesiastical historian of the fifth century, was born at Constantinople in the beginning of the empire of Theodosius. He studied grammar under the two famous masters Helladius and Ammonius, who had withdrawn themselves from Alexandria to Constantinople; and, after he had finished his studies, for some time professed the law, and pleaded at the bar, whence he obtained the name of Scholasticus. Then he undertook to write ecclesiastical history; and, beginning from the year 309, where Eusebius ends, continued it down to 440. This history is written, as Valesius his editor and translator observes, with a great deal of judgment and exactness. His exactness may be presumed from his industry in consulting the original records, acts of council, bishops letters, and the writings of his contemporaries, of which he often gives us extracts. He is also careful in setting down exactly the succession of bishops, and the years in which every thing was transacted; and describes them by consuls and olympiads. His judgment appears in his reflections and observations, which are very reasonable and very impartial. In the 22d chapter of the 5th book, we may see an example of his exact and diligent inquiry, as well as of his judgment and moderation. He there treats of the dispute, on what day the feast of Easter should be celebrated, which had caused so much trouble in the church; and remarks very wisely, that there was no just reason to dispute with so much heat about a thing of so little consequence; that it was not necessary herein to follow the custom of the Jews; that the apostles made no general rules for the keeping of festivals, but that they were brought into
the

Fabricii
Bibl. Græc.
lib. v. c. 4.
—Titel-
mont, Du-
pin, Cave,
&c.

the church by use only; that they left no law concerning the time when Easter should be celebrated, and that it was related only for the sake of the history, how Jesus Christ was crucified at the feast of unleavened bread; and that the apostles did not trouble themselves to make orders about holy-days, but were only solicitous to teach faith and virtue. All this is wise and judicious, and favors nothing of that zeal without knowledge, which is so often to be met with in the primitive ages of the church.

This writer has been accused of being a Novatian, and it cannot be denied, that he speaks very well of that sect; nevertheless, as Valesius has proved, he was not one of them, but adhered to the church, while he represents them as separated from it. The stile of Socrates is plain and easy; and hath nothing in it of oratory, which he treats with contempt. His history has been translated into Latin, and published *Græce & Latine* by Valesius, together with Eusebius and the other ecclesiastical historians; and republished, with additional notes by Reading, at London 1720, in three volumes folio.

See EUSEBIUS.

SOLIMENE (FRANCIS) an illustrious Italian painter, was descended of a good family, and born at Nocera de Pagani near Naples in 1657. His father Angelo, who was a good painter, and also a man of learning, discerned an uncommon genius in his son: who is said to have spent whole nights in the studies of poetry and philosophy. He designed also so judiciously in *Chiaro Obscuro*, that his performances surprized all who saw them. Angelo intended him for the law, and did not alter his purpose, though he was informed of his other rare talents, till cardinal Orsini put him upon it. This cardinal, afterwards pope Benedict XIII, had the goodness, at a visit, to examine the youth in philosophy: whose sprightly answers pleasing his eminence greatly, Angelo observed, that his son would do better, if he did not waste so much of his time in drawing. The prelate desired to see his designs, and was so surprized, that he told the father, how unjust he would be both to his son and to painting, if he attempted to check that force of genius, which was so manifestly pointed out. On this, Solimene had full

liberty given him to follow his inclination. Two years passed on, while he studied under his father; when the desire of perfecting himself determined him, in 1674, to visit Naples. Here he put himself under the direction of Francisco Maria, who was reckoned an excellent designer; but received such discouragement from him, that he left him in a few days. He guided himself by the works of Lanfranc and Calabrese, in studying composition and chiaro oscuro: those of Pietro Cortona and Luca Jordano were his standards for colouring; and he consulted, lastly, Guido and Carlo Maratti for their beautiful manner of drapery. By an accurate and well managed study of these masters, Solimene formed to himself a sure gout: and soon distinguished himself as a painter. Hearing the jesuits intended to have the chapel of St. Anne painted, in the church Jesu Nuovo, he sent them a sketch by an architecture painter; not daring to carry it himself, for fear a prejudice against his youth might exclude him. His design was nevertheless accepted; and while he painted this chapel, the best painters of Naples visited him, astonished to find themselves surpassed by a mere boy. This was his first shining out; and his reputation grew so fast, that great works were offered him from every quarter. His fame was as great in other countries, as at Naples; insomuch that the kings of France and Spain made him very advantageous proposals to engage him in their service, which however he declined. Philip V, arriving at Naples, commanded him to paint his portrait: this monarch distinguished him highly by his favour, and even caused him to sit in his presence. The emperor Charles VI knighted him, on account of a picture he sent him. In 1701, he came and staid at Rome during the holy year: the pope and cardinals took great notice of him. This painter is also known by his sonnets, which have been printed several times in collections of poetry: and it is remarkable, that at eighty years of age, his memory supplied him with the most beautiful passages of the poets, in the application of which he was very happy. These qualifications engaged the best company of Naples to frequent his house; for he always lived in a distinguished manner. His custom of dressing himself like an abbe gave him the name of Abbe Solimene. He died, in the year 1747, when he was
near

near ninety years of age. He painted all after nature ; being fearful, as he said, that too servile an attachment to the antique should damp the fire of his imagination. He was a man of a fine temper, who neither criticised the works of others out of envy, nor was blind to his own defects. He told the Italian author of his life, that he had advanced many falsties in extolling the character of his works : which, it is true, had got him a great deal of money, but yet were very far short of perfection. The great duke of Tuscany with difficulty prevailed on Solimene's modesty to send him his picture, which he wanted to place in his gallery among other painters.

SOLIS (ANTONIO de) an ingenious Spanish writer, was of an ancient and illustrious family, and born at Placenza in Old Castile, in 1610. He was sent to Salamanca to study the law ; but, like the greater part of those, who have before tasted the sweets of the belles lettres, did not pursue it long. He had a natural turn for poetry, and cultivated it with a success, which did him great honour. He was but seventeen years of age, when he wrote an ingenious comedy, called *Amor y Obligacion* ; and he afterwards composed many others, which were received with the highest applause. Nicolas Antonio affirms him to have been the best comic poet, Spain has ever seen. At six and twenty he applied himself to ethics and politics. His great merit procured him a patron in the count d'Oropesa, viceroy then of Navarre, and afterwards of the kingdom of Valence, who took him for his secretary. In 1642, he wrote his comedy of *Orpheus and Eurydice*, to be represented at Pampeluna, upon the birth of the count's son. Then Philip IV of Spain made him one of his secretaries ; and after his death the queen regent made him first historiographer of the Indies, which was a place of great profit as well as honour. His "*History of the conquest of Mexico*" shews, that she could not have named a fitter person ; for it is written very well, and in a most interesting manner. Intent upon raising the glory of Ferdinand Cortez his hero, he has imputed to him many strokes of policy, many reflections, and many actions, of which he was not capable ; and he has closed his account with the

Nicolai
Antonio
Bibl. His-
pana.

conquest of Mexico, that he might not tarnish it with the cruelties afterwards committed: nevertheless, the history is reckoned upon the whole very good, and has been translated into several languages. He is perhaps better known for this history, at least abroad, than for his poetry, and dramatic writings, although he was excellent in that way.

He had always lived in the world, and enjoyed himself like other people; but at length the religious passion seized, and entirely subdued him. He was now resolved to dedicate himself to the service of God, by embracing the ecclesiastical state; and accordingly was ordained a priest at fifty-seven years of age. He renounced now all prophane compositions, and wrote nothing afterwards but some dramatic pieces upon subjects of devotion, which are represented in Spain on certain festivals. He died the 19th of April 1686. His comedies were printed at Madrid in 1681, 4to. his sacred and profane poems at the same place in 1716, 4to. his History of Mexico often; but particularly at Brussels in 1704, folio, with his life prefixed by D. Juan de Goyeneche.

SOMERS (JOHN, Lord) chancellor of England, was the son of an attorney at Worcester, where he was born in 1652. He was educated at a private school in Staffordshire; and thence admitted a gentleman-commoner of Trinity College in Oxford. Afterwards he entered himself of the Middle Temple, London, where he prosecuted the study of the law with great vigour; intermixing all the while with it that of polite literature, of which, as appears from some small publications, he was a great master. He soon distinguished himself to great advantage at the bar; and, in 1681, had a considerable share in a piece, intitled, "A just and modest vindication of the proceedings of the two last parliaments," in answer to king Charles the Second's "Declaration to all his loving subjects touching the causes and reasons, that moved him to dissolve the two last parliaments." Bishop Burnet says, that this piece is "writ with great spirit and true judgment;" that it "was at first penned by Sidney, but a new draught was made by Somers," who, as he afterwards observes, "writ the best papers that came out at that time," though the titles of them are not now known. In June 1683, he

General
Dictionary.

Wood's A-
then. Oxon.
vol. II.

Hist. of his
own Time,
vol. I. p.
500, 509.

he was one of the council for Thomas Pilkington, Samuel Shute, and Henry Cornish, Esqrs. Ford Lord Gray, Sir Thomas Player, and others, who were then tried for a riot in the city, at the chusing of the sheriffs in the year 1682 : and in 1688, he was of council for the seven bishops at their tryal. In the Convention, which met by the prince of Orange's summons in January 1688-9, he represented his native city of Worcester; and was one of the managers for the house of commons, at a conference with the house of lords, upon the word *Abdicated*. Soon after the accession of king William and queen Mary, he was appointed solicitor-general, and received the honor of knighthood ; and in the debate upon the bill for recognizing their majesties and the act of the convention, he spoke with much zeal and such an ascendant authority, that it passed without any more opposition. In April 1692, he was made attorney general ; and in March following, advanced to the post of lord keeper. In 1697, he was created lord Somers, baron of Evesham, and made chancellor of England ; and for the support of those honors and dignities, his majesty made him a grant of the manors of Reygate and Howlegh in Surry, and another grant of 2100l. per annum out of the fee-farm rents. In the beginning of the year 1700, he was removed from his post of lord high chancellor ; and the year following was impeached of high crimes and misdemeanors by the house of commons, but acquitted upon trial by the house of lords. He then retired to a studious course of life ; and was chosen president of the royal society, of which he had been long a member. Nevertheless, though removed from the administration, his labors were still dedicated to the service of the government and of his country. In 1706 therefore, he made a motion in the house of lords to correct some proceedings in the common law and in chancery, that were both dilatory and chargeable ; and by thus endeavouring to amend the vocation which he had adorned, shewed himself greatly superior to little prejudices. The union between England and Scotland was also projected by him the same year. In 1708, he was made lord president of the council ; from which post he was removed in 1710, upon the change of the ministry. In the latter end of queen Anne's reign, he grew very infirm in his health : which indisposition is supposed to

be the reason, that he had no other post than a seat at the council table, after the accession of George I. He died of an apoplectic fit, the 26th of April 1716; after having for some time survived the powers of his understanding. His lordship was never married.

Hist. v. II.
p. 107.

Catalogue
of Royal
and Noble
Authors,
vol. II. 2d
edit.

Endless are the encomiums, which have been bestowed upon this noble and illustrious person. Bishop Burnet tells us, that "he was very learned in his own profession, with a great deal more learning in other professions; in divinity, philosophy, and history. He had a great capacity for business, with an extraordinary temper; for he was fair and gentle, perhaps to a fault, considering his post: so that he had all the patience and softness, as well as the justice and equity, becoming a great magistrate." An honourable writer of our own times calls him "one of those divine men, who, like a chapel in a palace, remain unprofaned, while all the rest is tyranny, corruption, and folly. All the traditional accounts of him, the historians of the last age, and its best authors represent him, as the most incorrupt lawyer, and the honestest statesman, as a master-orator, a genius of the finest taste, and as a patriot of the noblest and most extensive views; as a man who dispensed blessings by his life; and planned them for posterity." He was a very great patron of men of parts and learning, and particularly of Mr. Addison, who has drawn his character at large in one of his freeholders: in that of May the 4th 1716, where he has chosen his lordship's motto for that of his paper, *Prodesse quam conspici*. It was lord Somers, who first redeemed Milton's *Paradise Lost* from that obscurity, in which party-prejudice and hatred had suffered it long to lie neglected, and pointed out the merits of that noble poem.

But he was not only the patron of learning and learned men: he was also himself an author, as we have already observed. He wrote several pieces on the subject of politics: he translated into English, Plutarch's Life of Alcibiades, as it stands among Plutarch's Lives, translated by several hands: he translated likewise into English the Epistle of Dido to Æneas, printed in the translation of Ovid's Epistles by various hands. "Dryden's Satire to his Muse" has been laid to him: but they seem to have reason on their side, who suppose

pose, that the gross ribaldry of that poem could not flow from so humane and polished a nature as that of lord Somers. He was thought too, but it does not appear on what foundation, to write "The Preface to Dr. Tindal's Rights of the Christian Church." There are some letters and speeches of his in print.

SOMMONA-CODOM, or, as some write it, Sommonokhodom, the God of the Siamese. Their Talapoints or priests suppose, that this Sommonokhodom was born a God, after many transmigrations of his soul; that from the time of this his divine birth, he had a perfect knowledge of all the mysteries and secrets both of heaven and earth; that he retained an intire remembrance of whatsoever he had done in the several lives he had led; and that, after he had taught the people the great concerns of their happiness, he committed his doctrines to a book, for the benefit of posterity. In this book he relates of himself, that, being desirous to manifest his divinity to men by some extraordinary miracles, he found himself carried up into the air, in a throne all shining with gold and precious stones; and that the angels came down from heaven to tender him their adorations: but that his brother Thevathat and his followers, envying this his glory, conspired his destruction. It is farther written in this book, that from the time that Sommonokhodom endeavoured to become a god by the holiness of his life, he had entered the stage of this world in different bodies five hundred and fifty times; and that at every new birth he had always been the first, and as it were the prince of those animals, under whose figure he was born; and that when he was a monkey, he delivered a certain city from an horrid monster, which had almost rendered it desolate; and that he had been a most powerful king and that seven days before he had obtained the dominion of the universe, he retired after the example of a certain anchorite into a secret solitude, and became dead unto the world and his own passions; and that as soon as he was become a god, he travelled over the whole world, teaching mankind to know good and evil, and acquainting them with the true religion, which he himself wrote down to leave to posterity.

After

After he had lived eighty two years, and foretold his death to his disciples, he was seized with a violent fit of the cholic, of which he died; and his soul mounted, as they say, to the eighth heaven, where it enjoys an eternal rest and happiness, and shall never be born again into this world. His body was burnt, and his bones are still kept, some of them in the kingdom of Pegu, and some in that of Siam. They ascribe a miraculous power to these bones, and assert that they shine with a most divine brightness. They say, he left the mark of one of his feet, impressed in three different places; in the kingdom of Siam, that of Pegu, and in the isle of Ceylon: to which places the people flock in pilgrimage, and honor the said footsteps with an extraordinary devotion. This is the God, which is worshipped at Siam.

As to Thevathat, he was always born again with his brother Sommonokhodom, in the same kind of animals with him; but was always inferior to him in dignity. Yet Thevathat aspired to be a god; and unable to bear a superior, would never submit to, but conspired against his brother; and compassed his purpose in some measure, for he killed them when they were both monkeys. The Siamese scriptures, which relate this and more of the same sort, tell us what kind of punishment Thevathat was made to suffer. He was nailed on a cross with large nails, which, being driven through his hands and feet, caused him the most terrible pain; had a crown of thorns on his head; had his body covered over with wounds; and, to complete his misery, an eternal fire burning under him without consuming him.

Tachard
Voyage de
Siam.

Such accounts are brought us from Siam by father Tachard the Jesuit and others. It can hardly be supposed, but that the Siamese and the Christian religions have had some communication with each other; since many particulars indicate it, especially those of the punishment of Thevathat.

S O M N E R (WILLIAM) an eminent English antiquary, was born at Canterbury the 30th of March 1606, according to the account given by his wife and son; but, according to the register of the parish of St. Margaret's, much earlier, for it represents him to have been baptised the 5th of November 1598.

1598. It was a proper birth-place for an antiquary, being one of the most ancient cities in England; and Mr. Somner was so well pleased with it, that, like the good old citizen of Verona, within the walls or in the sight of them he grew up, lived, and died. He was of a reputable family; and his father was registry of the court of Canterbury under Sir Nathaniel Brent commissary. At a proper age, he was committed to the free-school of that city, where he seems to have acquired a competent knowledge of the Latin tongue at least. From thence he was removed, and placed as clerk to his father in the ecclesiastical courts of that diocese; and was afterwards preferred to a creditable office in those courts by archbishop Laud. His natural bent in the mean time lay to the study of antiquities; and he took all opportunities of indulging it. He was led early, in his walks through the suburbs and fields of that city, to survey the British bricks, the Roman ways, the Danish hills and works, the Saxon monasteries, and the Norman churches. This was his amusement abroad; at home he delighted in old manuscripts, leiger-books, rolls and records: all which made him so quickly known, that upon questions concerning descent of families, tenure of estates, dedication of churches, right of tythes, and all the history of use and customs, he was consulted as a Druid or a Bard.

In 1640, he published, "The antiquities of Canterbury," in 4to. an accurate performance, and very seasonably executed, as it preserved from oblivion many monuments of antiquity, which were soon after buried by civil discord in ruin. This work obtained a high character; and Dr. Merric Casaubon, prebendary of Canterbury, and a great encourager of our author in his studies, represents it as "exceedingly useful, not only to those who desire to know the state of that once flourishing city, but to all that are curious in the ancient English History." Thus far Mr. Somner had searched only into the Latin writers, and such national records, as had been penned since the Norman conquest: but his thirst after antiquities urged him to proceed, and to attain the British and Saxon tongues. To acquire the British, there were rules of grammar, explication of words, and other sufficient memoirs, besides the living dialect, to guide a man of industry and resolution; but the Saxon was extinct, and the monuments of it so few

Kennet's
Life of Som-
ner, prefixed
to his
"Treatise
"of Roman
"Ports and
"Forts in
"Kent, p.
2—102.
Ox. 1693.
8vo.

Casaub. de
lingua Sax-
onica, p.
141.

De Ling.
Sax. p. 140.

Hickettii ad
Gram. Sax.
Præfat.

De Ling.
Sax. p. 147.

few and so latent, that it required infinite courage as well as patience. Encouraged however by his friend Dr. Casaubon, and being withal of an active spirit, he did not despair; but falling to work, he succeeded so wonderfully, as to be compared with the most knowing in that way: and he has always been ranked by the best judges among the few complete critics in the Saxon language. His skill in this obliged him to enquire into most of the ancient European languages; and made him run through the old Gallic, Irish, Scotch and Danish dialects, especially the Gothic, Slavonian, and German. Of his perfection in the latter, he gave the world a public specimen on this occasion, while his friend Dr. Casaubon was employed in an essay on the Saxon tongue, he happened upon an epistle of Lipsius to Schottius, which contained a large catalogue of old German words, in use with that nation eight or nine hundred years before. Casaubon thought many of them had a great affinity to the Saxon; and therefore, being then in London, sent down the catalogue to Mr. Somner at Canterbury: who in a few days returned his animadversions upon them, and shewed the relation of the German with the Saxon tongue. They were published as an appendix to Dr. Casaubon's essay in 1650, 8vo; at which time the same Casaubon informs us, "that Mr. Somner would have printed all his useful labours, and have wrote much more, if that fatal catastrophe had not interposed, which brought no less desolation upon letters, than upon the land."

Mr. Somner's reputation was now so well established, that no monuments of antiquity could be further published, without his advice and helping hand. In 1652, when a collection of historians came forth under this title, *Historiæ Anglicanæ Scriptores X. ex vet. MSS. nunc primum in lucem editi*, the Appendix or Glossarium was the labour of Mr. Somner: whom Sir Roger Twisden, who with the assistance of archbishop Usher and Mr. Selden published these historians, represents in the preface as "a man of primitive probity and candor, a most sagacious searcher into the antiquities of his country, and most expert in the Saxon tongue." Dr. Hickes afterwards calls this glossary of Mr. Somner "incomparable, a truly golden work; without which the ten
"histo-

"historians had been imperfect and little useful." Mr. Somner's friends had still more work for him: they observed it impossible to cultivate any language, or recommend it to learners, without the help of a dictionary; and this was yet wanting to the Saxon. On him therefore they laid the mighty task of compiling one: but as this work required much time and great expence, so they were to contrive some competent reward and support, as well as barely to afford him their countenance and assistance. Now Sir Henry Spelman had founded at Cambridge a lecture for "promoting the Saxon tongue, either by reading it publicly, or by the edition of Saxon manuscripts, and other books": and this lecture being vacant in 1657, archbishop Usher recommended Mr. Somner to the patron Roger Spelman, esq; grandson of the founder, that "he would confer on him the pecuniary stipend, to enable him to prosecute a Saxon dictionary, which would more improve that tongue, than bare academic lectures." Accordingly, Mr. Somner had the salary, and now pursued the work, in which he had already made considerable progress: for it was published at Oxford in April 1659, with an inscription to all students in the Saxon tongue, a dedication to his patron Roger Spelman, esq; and a preface.

Præf. ad
Gram. Sax-
on.

Somneri
Epist. Ded.
ad Dict.
Saxon.

Just before the restoration, he was imprisoned in the castle of Deal, for endeavouring to procure hands to petition for a free parliament. In the year 1660, he was made master of St. John's hospital, in the suburbs of Canterbury; and about the same time auditor of Christ church in that city. The same year he published in 4to, "A treatise of gavel kind, both name and thing, shewing the true etymology and derivation of the one, the nature, antiquity, and original of the other; with sundry emergent observations, both pleasant and profitable to be known of Kentishmen and others, especially such as are studious either of the ancient custom, or the common law of this kingdom." In this work Mr. Somner shewed himself an absolute civilian, and a complete common-lawyer, as well as a profound antiquarian. This was his last publication: he left behind him many observations in manuscript, and some treatises, one of which, "of the Roman ports and forts in Kent," was published at Oxford

Oxford 1693, in 8vo, by James Brome, M. A. Rector of Cheriton, and chaplain to the Cinque-Ports; and Julii Cæsaris Portus Iccius illustratus a Somnero, Du Fresne, & Gibson, was printed at the same place 1694, in 8vo. To the former is prefixed his life by White Kennet, afterwards bishop of Peterborough. These works were parts of an intended history of the antiquities of Kent.

He died the 30th of March 1669, after having been twice married. Dr. Kennet tells us, that "he was courteous, without design; wise, without a trick; faithful, without a reward; humble and compassionate; moderate and equal; never fretted by his afflictions, nor elated by the favours of heaven and good men." His many well selected books, and choice manuscripts, were purchased by the dean and chapter of Canterbury for the library of that church, where they now remain. A catalogue of his manuscripts is subjoined to the life abovementioned. He was a man antiquis moribus, of great integrity and simplicity of manners. He adhered to king Charles I, in the time of his troubles; and when he saw him brought to the block, his zeal could no longer contain itself, but broke out into a passionate elegy, intitled, "The insecurity of princes, considered in an occasional meditation upon the king's late sufferings and death," 1648, 4to. And soon after he published another affectionate poem, to which is prefixed the portraiture of Charles I before his *εὐκταστικὴ βασιλική*, and this title, "The frontispiece of the king's book opened, with a poem annexed, *The Insecurity of Princes, &c.*" 4to.

Among his friends and correspondents were the archbishops Laud and Usher, Sir Robert Cotton, Sir William Dugdale, Sir Simond D'ewes, the antiquary Mr. William Burton, Sir John Marsham, Elias Ashmole, esq; and many others of the same stamp and character. A print of Mr. Somner is placed over against the title-page of his treatise, "Of the Roman ports and forts in Kent."

SOPHOCLES, an ancient Greek tragedian, was born at Athens the second year of the 71st olympiad, that is, near 500 years before Christ: so that he was thirty-one years younger than Æschylus, and fifteen older than Euripides.

His

His father Sophilus, of whose condition nothing certain can be collected, educated him in all the politer accomplishments : he learned music and dancing of Lamprus, as Athenæus says, and had Æschylus for his master in poetry. He was about sixteen years of age, at the time of Xerxes's famous expedition into Greece : and being at Salamis, where the Grecians were employed in fixing the monuments of the victory, after the flight of that prince, and the entire rout of all his generals, he is reported to have appeared at the head of a choir of noble boys (for he was very handsome) all naked and washed over with oil and essence ; and, while they sung a pæan, to have guided the measures with his harp.

Athenæus,
lib. 1.

He was five and twenty years of age, when he conquered his master Æschylus in tragedy. Cimon, the Athenian general, having found Theseus's bones, and bringing the noble reliques with solemn pomp into the city, a contention of tragedians was appointed ; as was usual on extraordinary occasions. Æschylus and Sophocles were the two great rivals ; and the prize was adjudged to Sophocles, although it was the first play he ever presented in public. The esteem and wonder, that all Greece expressed at his wisdom, made him conceived to be the peculiar favourite, or rather intimate friend of the gods. Thus they tell us, that Æsculapius did him the honour to visit him at his house ; and from a story of Tully, in his first book of divination, it should seem that Hercules had no less respect for him. The great impostor Apollonius Tyanensis, in his oration before Domitian, tells the emperor, that Sophocles the Athenian was able to check and restrain the furious winds, when they were visiting his country at an unseasonable time.

Plut. in
Numa.

Philostrat.
in vit.
Apollon.

This opinion of his extraordinary worth opened him a free passage to the highest offices in the state. We find him in Strabo, going in joint commission with the famous Pericles, to reduce the rebellious Samians : and it was during his continuance in this honour, that he received the severe reprimand from his colleague, which is recorded by Cicero. They were standing and conferring about their common affairs, when there happened to run by a very beautiful boy. Sophocles could not but take notice of his person, and began to express his admiration to Pericles : to which the grave general

Tull. de
Offic. l. i.

Phil. in vit.
Apoll. l. i.
c. 10.

neral made this memorable reply. "A pretor, Sophocles, "should be continent with his eyes, as well as with his "hands." But whatever inclinations the poet might then have, as indeed his chastity is but too reasonably suspected, he rejoiced at last, as we are told, that by the benefit of old age he was delivered from the severe tyranny of love.

Tully, in his book de Senectute, brings in Sophocles, as an example to shew, that the weakness of the memory and parts is not a necessary attendant of old age. He observes, that this great man continued the profession of his art, even to his latest years: but, it seems, his sons resented this severe application to writing, as a manifest neglect of his family and estate. On this account, they at last brought the business into court before the judges: and petitioned the guardianship of their father, as one that was grown delirious, and therefore incapable of managing his concerns. The old gentleman, being acquainted with the motion, in order to his defence, came presently into court, and recited his Oedipus of Colonos, a tragedy he had just before finished: and then desired to know, whether that piece looked like the work of a madman? There needed no other plea in his favour; for the judges, admiring and applauding his wit, not only acquitted him of the charge, but, as Lucian adds, voted his sons madmen for accusing him. The general story of his death goes, that having exhibited his last play, and getting the prize, he fell into such a transport of joy, as carried him off: though Lucian differs from the common report, and affirms him to have been choaked by a grape-stone, like Anacreon. He died at Athens in his 90th year, as some say; in his 95th, according to others.

Lucian. in
Macrob.

If Æschylus be stiled, as he usually has been, the father, Sophocles will certainly demand the title of the master, of tragedy: since what the former brought into the world, the other adorned with true shapes and features, and all the accomplishments and perfections; its nature was capable of. Diogenes Laertius, when he would give us the highest idea of the advances Plato made in philosophy, compares them to the improvements of Sophocles in tragedy. The chief of these Mr. Boileau has thus reckoned up and applauded:

Sophocle

Sophocle enfin, donnant l'essor à son génie,
Accrut encore la pompe, &c.

L'Art Poët.
ch. 3.

“ Then Sophocles with happier genius strove
“ To raise the music, and the pomp improve :
“ Gave his just chorus in the plot their shares,
“ And filing rugged words by nicest ears,
“ In Grecian grandeur reach'd that envied height,
“ Which Rome in vain affects with weaker flight.

The chief reason of Aristotle's giving him the preference to Euripides was, his allowing the chorus an interest in the main action, so as to make the play all of a piece, and every thing to conduce regularly to the main design : whereas we often meet in Euripides with a rambling song of the chorus, intirely independent of the main business, and as proper to be read on any other subject or occasion. Aristotle indeed has given Euripides the honourable epithet of *τραγικωτάτος*, but it is easy to discover, that he can mean only the most pathetic : whereas, take him altogether, and he seems to give Sophocles the precedency ; at least in the most noble perfections of manners, oeconomy, and stile. Dionysius Halicarnassensis, in his art of rhetoric, commends Sophocles for preserving the dignity of his persons and characters : whereas Euripides, says he, did not so much consult the truth of his manners, and their conformity to common life. He gives the preference to Sophocles on two other accounts : first, because Sophocles chose the noblest and most generous affections and manners to represent, while Euripides employed himself in expressing the more dishonest, abject, and effeminate passions ; and, secondly, because the former never says any thing but what is exactly necessary, whereas the latter frequently amuses the reader with oratorical deductions. Tully had the highest opinion of Sophocles, as appears from his calling him the divine poet : and Virgil, by his Sophocles cothurno, has left a mark of distinction, which seems to denote a preference of Sophocles to all other writers of tragedy.

De Divinat.
lib. 1.

Eclog. viii.

Out of above an hundred tragedies, which Sophocles wrote, only seven remain. They have been frequently published, separately and together, with the Greek Scholia and

Latin versions, and without. Two editions of the whole collection may be mentioned: one by P. Stephens with the Greek Scholia, and the notes of Joachim: Camerarius, and his father Henry Stephens, in 1586, 4to; another with a Latin version, and all the Greek Scholia, by Johnson, at Cambridge, in three volumes, 8vo.

Niceron,
tom. IV.

SORBIERE (SAMUEL) a French writer, was born of protestant parents in the year 1610, or 1615; for it is not absolutely certain which. His father was a tradesman; his mother Louisa was the sister of the learned Samuel Petit, the famous minister of Nismes. These dying when he was young, his uncle Petit took the care of him, and educated him as his own child. Having laid a proper foundation in languages and polite literature, he went to Paris, where he studied divinity; but being presently disgusted with this, he applied himself to physic, and soon made such a progress, as to form an abridged system for his own use, which was afterwards printed on one sheet of paper. He went into Holland in 1642, back to France in 1645, and then again into Holland in 1646; in which year he married. He now intended to sit down to the practice of his profession, and with that view went to Leyden; but being too volatile and inconstant to stay long at once place, he was scarce settled at Leyden, when he returned to France, and was made principal of the college of Orange in 1650.

In 1653, he abjured the protestant religion, and embraced the popish; and going to Paris in 1654, published, according to custom, a discourse upon the motives of his conversion, which he dedicated to cardinal Mazarine. He went afterwards to Rome, where he made himself known to Alexander VII, by a Latin letter addressed to that pope; in which he inveighed against the envious protestants, as he called them. Upon his return from Rome, he came over to England; and afterwards published in 1664 a relation of his voyage hither, which brought upon him much trouble and disgrace. For, having taken great and unwarrantable liberties with, and shewn much spleen and satyrical humour, against a nation, with whom France at that time thought it good policy to be well with, he was stripped of his title of

historio-

historiographer of France, which had been given him by the king, and sent for some time into banishment. His book also was discountenanced and discredited by a piece, published against it in the very city of Paris; while Sprat, afterwards bishop of Rochester, exposed it with much eloquence and wit here at home. Voltaire has also been very severe upon this work of the French historiographer: "I would not," says he, "imitate the late Mr. Sorbier, who, having staid three months in England, without knowing any thing either of its manners or of its language, thought fit to print a relation, which proved but a dull scurrilous satire upon a nation he knew nothing of."

Art.
SPRAT.

Cardinal Rospigliosi being likely to succeed Alexander VII. in the papal chair, Sorbier made a second journey to Rome. He was known to the cardinal when he was at Rome before, and had since published a collection of poems in his praise; and so promised himself great things, upon his exaltation to the popedom. Rospigliosi was made pope, and took the name of Clement IX; but Sorbier was disappointed: for though the pope received him kindly, and gave him good words, yet he gave him nothing more, except a small sum to defray the charges of his journey. He was one of those men, who could not be content, and was therefore never happy. He was always complaining of the injustice and cruelty of fortune; and yet his finances were always decent, and he lived in tolerable plenty. Lewis XIV, cardinal Mazarine, and pope Alexander VII, had been benefactors to him; and many were of opinion, that he had as much as he deserved. He could not help bemoaning himself even to Clement IX, who contenting himself, as we have observed, with doing him some little honours, without paying any regard to his fortune, is said to have received this complaint from him, "Most holy father, you give ruffles to a man, who is without a shirt."

Preface to
"Essay upon
"on the
"civil wars
"of France,
"&c." published at
London in
1727.

In the mean time, it is supposed that Sorbier's connexions would have advanced him higher in the church, if he had been rightly turned for it. But he was not of a true ecclesiastical make, but more of a philosopher than a divine. He revered the memory of such writers as Rabelais, whom he made his constant study: Montaigne and Charron were

heroes with him, nor would he suffer them to be ill spoken of in his presence: and he had a known attachment to the principles and person of Gassendus, whose life, prefixed to his works, was written by Mr. Sorbriere. These connexions and attachments made him suspected to be not very sound in the faith, but rather sceptical, at the bottom; and this suspicion was probably some check upon his rising: for otherwise, although a man of levity and vanity, he was not destitute of good qualities and accomplishments. He was very well skilled in languages and all polite literature, and had some knowledge in many sciences; and he is said to have had no remarkable blemish upon his character, although a little addicted to pleasures. He died of a dropsy the 9th of April 1670.

Though his name is so well known in the literary world, yet it is not owing to any productions of his own, but rather to the connexions he sought, and the correspondencies he held with men of learning. He was not the author of any considerable work, although there are more than twenty publications of his of the small kind. Some have been mentioned in the course of this memoir, and there are others; as, *lettres & discours sur diverses matieres curieuses*, Paris 1660, 4to: *Discours sur la Comete*, written upon Gassendi's principles against comets being portents, 1655: *Discours sur la transfusion de sang d'un animal dans le corps d'une homme*, written at Rome: *Discours sceptique sur le passage du chyle & sur le mouvement du cœur*. Guy Patin says, in one of his letters, that this last work is full of faults, and that the author knew nothing of the subject he treated of: which may be in some measure true, for he does not appear to have troubled himself long about physic. He published in 1669 at Paris, *Epistolæ illustrium & eruditorum virorum*; among which are some of Clement IXth's letters to him, while that pope was yet cardinal. This publication was thought improper, and imputed to his vanity. He translated some of our English authors into French: as More's *Utopia*, some of Hobbes's works, and part of Camden's *Britannia*. He corresponded with Hobbes; and there goes a story of his management in this correspondence, which supposing it true shews, that although he might be no great man himself, yet he was not destitute of those arts, which have made little

men

men sometimes pass a while for great. Hobbes used to write to Sorbiere on philosophical subjects; and those letters, being sent by him to Gassendi, seemed so worthy of notice to that great man, that he set himself to write proper answers to them. Gassendi's answers were sent as his own by Sorbiere to Hobbes, who thought himself happy in the correspondence of so profound a philosopher: but at length the artifice being discovered, Sorbiere did not come off with the honour, he had proposed to himself.

I omit mentioning other minute performances of Sorbiere, as being of no consequence at all. There is a Sorberiana, which is as good as many other of the Ana; that is, good for nothing.

S O U T H (Dr. ROBERT) an English divine of great parts and learning, was the son of a merchant in London, and born at Hackney in Middlesex 1633. He was educated in Westminster-school under Dr. Busby, where he acquired an uncommon share of grammatical and philological learning, but "more, says Mr. Wood, of impudence and sauciness"; and being a king's scholar, was in 1651 elected thence student of Christ-Church in Oxford. He took a bachelor of arts degree in 1654; and the same year wrote a copy of Latin verses, to congratulate the protector Cromwell upon the peace concluded with the Dutch. They were published in a collection of poems by the university. The year after, he published another Latin poem, intitled, *Musica Incantans: sive, Poema exprimens Musicae vires juvenem in insaniam adigentis, & Musici inde periculum*. In 1657, he took a master of arts degree; and became by virtue of his abilities and attainments an illustrious member of his society. He preached frequently, and (as Mr. Wood thinks) without any orders: he appeared at St. Mary's the great champion for Calvinism against Socinianism and Arminianism; and his behaviour was such, and his parts esteemed so exceedingly useful and serviceable, that the heads of that party were considering how to give proper encouragement and proportionable preferment to so hopeful a convert. In the mean time the protector Cromwell died, and then the presbyterians prevailing over the independents, South

Wood's Athen. Oxon. Vol. II. p. 1041. edit. 1721.—
Posthumous works of Dr. Robert South, with memoirs of his life, 1717, 8vo.

sided with them. He began to contemn, and in a manner to defy, the dean of his college Dr. Owen, who was reckoned the head of the independent party; upon which the doctor plainly told him, that he was one who "sate in the seat of the scornful." The author of the memoirs of South's life tells us, that he was admitted into holy orders, according to the rites and ceremonies of the church of England in 1658. In July 1659, he preached the affize-sermon at Oxford, in which he inveighed vehemently against the independents; and by this greatly pleased the presbyterians, who thereupon made him their acknowledgments. In the latter end of the same year, when it was visible that the king would be restored, he was somewhat at a stand, yet was still reckoned a member of the fanatic ordinary, as Mr. Wood expresses it; but when his majesty's restoration could not be withstood, then he began to exercise his pulpit-talents, which were very great, as much against the presbyterians, as he had done before against the independents. Such was the conduct and behaviour of this celebrated divine in the earlier part of his life, as it is described by his contemporary in the university Mr. Anthony Wood; and if Mr. Wood was not unreasonably prejudiced against him, he was doubtless no small time-server, who knew no better use of the great abilities God had given him, than to make himself well with those, who could reward him best.

He seems to have proceeded as he had begun: that is, he pushed himself on by an extraordinary zeal for the powers that were, and he did not succeed amiss. August the 10th, 1660, he was chosen public orator of the university; and at the same time "tagged hard, says Mr. Wood, such was the high conceit of his worth, to be canon of Christ-Church, as belonging to that office; but was kept back by the endeavours of the dean. This was a great discontent to him; and not being able to conceal it, he clamoured at it, and shewed much passion in his sermons till he could get preferment, which made them therefore frequented by the generality, though they were shunned by some. This person, though he was a junior master, and had never suffered for the royal cause, yet so great was his conceit, or so blinded he was with ambition, that he thought he could

never

"never be enough loaded with preferment; while others, who had suffered much, and had been reduced to a bit of bread for his majesty's cause, could get nothing." South's talents however might be of use, and were not to be neglected; and these, together with his flaming zeal, which he was ever ready to exert on all occasions, recommended him effectually to notice and preferment. In 1661, he became domestic chaplain to lord Clarendon, chancellor of England, and of the university of Oxford; and in March 1663, was installed prebendary of Westminster. October the 1st following, he was admitted to the degree of doctor in divinity; but this, as Mr. Wood relates, not without some commotion in the university. Letters were sent by lord Clarendon, in behalf of his chaplain South, who was therein recommended to the doctorate: but some were so offended, on account of certain prejudices against South, whom they looked upon as a mere time-server, that they stily denied the passing of these letters in convocation. A tumult arose, and they proceeded to a scrutiny; after which the senior proctor Nathaniel Crew, fellow of Lincoln College; and afterwards bishop of Durham, did ("according to his usual perfidy, which, says Mr. Wood, he frequently exercised in his office; for he was born and bred a presbyterian") pronounce him passed by the major part of the house: in consequence of which, by the double presentation of Dr. John Wallis, savilian professor of geometry, he was first admitted bachelor, then doctor of divinity.

Afterwards he had a sine-cure in Wales, bestowed upon him by his patron the earl of Clarendon; and at that earl's retirement into France in 1667, became chaplain to James duke of York. In 1670, he was made canon of Christ-Church in Oxford. In 1676, he attended as chaplain Laurence Hyde, esq; ambassador extraordinary to the king of Poland; of which journey he gave an account, in a letter to Dr. Edward Pocock; dated from Dantzick the 16th of December 1677: which letter is printed in the "Memoirs of his Life." In 1678, he was nominated by the dean and chapter of Westminster to the rectory of Ilip in Oxfordshire; and in 1680 rebuilt the chancel of that church, as he did afterwards the rectory-house. Mr. Wood has observed, in April 1694, that, notwithstanding his various preferments, he lived upon none of them;

but upon his temporal estate at Caversham near Reading, and, as the people of Oxford imagined, in a discontented and clamorous condition for want of more. They were mistaken, however, if the author of the "Memoirs of his Life" is to be depended on; who tells us, how he refused several offers of bishoprics, as likewise that of an archbishopric in Ireland, which was made him in the beginning of king James II's reign by his patron the earl of Rochester, then lord lieutenant of that kingdom. But this was only rumour; and there is little reason to suppose, that it had any foundation. South's nature and temper was violent, domineering, and intractable to the last degree; and it is more than probable, that his patrons might not think it expedient to raise him higher, and by that means invest him with more power, than he was likely to use with discretion. There is a particular recorded, which shews, that they were no strangers to his nature. The earl of Rochester, being solicited by king James II, to change his religion, agreed to be present at a dispute between two divines of the church of England, and two of the church of Rome; and to abide by the result of it. The king nominated two for the popish side, the earl two for the protestant, one of whom was South; to whom the king objected, saying, that he could not agree to the choice of South, who instead of arguments would bring railing accusations, and had not temper to go through a dispute, that required the greatest attention and calmness: upon which Dr. Patrick, then dean of Peterborough, and minister of St. Paul's Covent Garden, was chosen in his stead.

After the revolution, he took the oath of allegiance to their majesties; though he is said to have excused himself from accepting a great dignity in the church, vacated by a refusal of those oaths. In 1693, he published "Animadversions on Dr. Sherlock's book, intitled, *A vindication of the Holy and ever Blessed Trinity*, &c. together with a more necessary "vindication of that sacred and prime article of the Christian "Faith from his new notions and false explications of it: "humbly offered to his admirers, and to himself the chief of "them." 1693, 4to. Dr. Sherlock having published in 1694 a Defence of himself against these Animadversions, South replied in a book intitled, "Tritheism charged upon Dr. Sher-
lock's

“lock’s new notion of the Trinity, and the charge made good in an answer to the defence, &c.” This was a most terrible war, and great men espoused the cause of each; though the cause of each, as is curious to observe, was not the cause of orthodoxy, which lay between them both: for if Sherlock ran into tritheism, and made three substances as well as three persons of the Godhead, South on the other hand leaned to the heresy of Sabellius, which, destroying the triple personage, supposed only one substance with three modes as it were. Nevertheless, the victory was adjudged to Dr. South in an extraordinary manner at Oxford: for Mr. Bingham of University College, having fallen in with Dr. Sherlock’s notions, and asserted in a sermon before the university, that “there were three infinite distinct minds and substances in the Trinity, and also that the three persons in the Trinity are three distinct minds or spirits, and three individual substances,” was censured by a solemn decree there in convocation: wherein they judge, declare, and determine the aforesaid words, lately delivered in the said sermon, to be “false, impious, heretical, and contrary to the doctrine of the church of England.” But this decree rather irritated the parties, than composed the differences: whereupon the king interposed his authority, by directions to the archbishops and bishops, that no preacher whatsoever in his sermon or lecture should presume to preach any other doctrine concerning the blessed Trinity, than what was contained in the Holy Scriptures, and was agreeable to the three Creeds and thirty nine Articles of Religion. This put an end to the controversy; though not till after both the disputants, together with Dr. Thomas Burnet, master of the Charter-House, had been ridiculed in a ballad, called “The Battle Royal.” Dr. Burnet about the same time had ridiculed, in his *Archæologiæ Philosophicæ*, the literal account of the Creation and Fall of Man, as it stands in the beginning of Genesis; and this, being then thought very heterodox and prophane, as indeed it generally is now, exposed him to the lash upon the present occasion. The ballad is very smart and witty; and shall therefore have a place at the end of this memoir.

During the greatest part of queen Anne’s reign, South was in a state of inactivity; and the infirmities of old age growing fast

fast upon him, he performed very little of the duty of his ministerial function, otherwise than by attending divine service at Westminster-Abbey. Nevertheless, when there was any alarm about the church's danger, as in those days alarms of that sort were frequent, none shewed greater activity; nor had Sacheverell in 1710 a more strenuous advocate. He had from time to time given his Sermons to the public; and, in 1715, he published a fourth volume, which he dedicated to the right honorable William Bromley, esq; sometime speaker of the honorable house of commons, and after that principal secretary of state to her majesty queen Anne, of ever blessed memory. He died very old, the 8th of July 1716; and was interred in Westminster Abbey, where a monument is erected to him, with an inscription upon it. He was a man of very uncommon abilities and attainments; of judgment, wit, and learning equally great. There is as much wit in his sermons, as there is good sense and learning, well combined and strongly set forth: and there is yet more ill-humor, spleen, and satire. However admirable, there was certainly nothing amiable in his nature: for it is doing him no injustice to say, that he was sour, morose, peevish, quarrelsome, intolerant, and unforgiving; and had not his zeal for religion covered a multitude of moral imperfections, all his parts and learning could not have screened him from the imputation of being but an indifferent kind of man.

His sermons have been often printed in six volumes, 8vo. In 1717 his *Opera Posthuma Latina*, consisting of Orations and Poems; and his "*Posthumous Works*" in English, containing three Sermons, an account of his Travels into Poland, Memoirs of his Life, and a Copy of his Will; were published in two detached volumes, in 8vo.

THE BATTLE ROYAL. A Ballad.

The Tune: *A Soldier and a Sailor.*

I.

A Dean and Prebendary
Had once a new vagary,

And

And were at doubtful strife, Sir,
Who led the better life, Sir,
And was the better man;
And was the better man.

II.

The Dean he said that truly,
Since Bluff was so unruly,
He'd prove it to his face, Sir,
That he had the most grace, Sir,
And so the fight began, &c.

III.

When PREB replied like thunder,
And roared out 'twas no wonder,
Since Gods the Dean had three, Sir,
And more by two than he, Sir,
For he had got but one, &c.

IV.

Now while these two were raging,
And in disputes engaging,
The Master of the Charter
Said both had caught a Tartar,
For Gods, Sir, there were none, &c.

V.

That all the books of Moses
Were nothing but supposes;
That he deserv'd rebuke, Sir,
Who wrote the Pentateuch, Sir,
'Twas nothing but a sham, &c.

VI.

That as for father Adam,
With Mrs. Eve his madam,
And what the serpent spoke, Sir,
'Twas nothing but a joke, Sir,
And well invented sham, &c.

VII.

VII.

Thus in this Battle Royal,
 As none would take denial,
 The Dame for which they strove, Sir,
 Could neither of them love, Sir,
 Since all had given offence, &c.

VIII.

She therefore flily-waiting
 Left all three fools a prating,
 And being in a fright, Sir,
 Religion took her flight, Sir,
 And ne'er was heard of since,
 And ne'er was heard of since,

Wood's A-
 then. Ox.
 vol. II. edit.
 1721.

SOUTHERN (THOMAS) an English dramatic writer, was the son of George Southern of Stratford upon Avon in Warwickshire, and born about the year 1662. He became a member of Pembroke College in Oxford in 1680; and after having taken one degree in arts in 1683, went to London, where he set up for a poet, and wrote a tragedy, called "The Loyal Brother, or the Persian Prince," acted and published in 1682. This is Mr. Wood's account, but certainly erroneous: for here he is made to publish a play after his settlement in London, though by the very date of its publication, it must have been written some time before he left Oxford.

Cibber's
 Lives of the
 Poets, v. V.

Another writer, and one who, though of no great authority, yet was probably better acquainted with his history, gives this account of him: Mr. Southern, says he, was born at Dublin on the year of the restoration; and was early educated at the university there. In the 18th year of his age he quitted Ireland, and probably went to Oxford, though this writer makes no mention of it; from whence he removed to the Middle-Temple, London, where he devoted himself to play-writing and poetry, instead of the law. His "Persian Prince, or Loyal Brother," in 1682, was introduced at a time, when the Tory interest was triumphant in England; and the character of the Loyal Brother was no doubt intended to compliment

pliment James, duke of York, who afterwards rewarded him for his service: for after his accession to the throne. Mr. Southern went into the army, and served in the commission of captain under the king himself, when about to oppose the prince of Orange's coming into England. This affair being over, he retired to his studies; and wrote several plays, from which he is supposed to have drawn a very handsome subsistence. In the preface to his tragedy, called "The Spartan dame," he acknowledges, that he received from the book-sellers as a price for this play 150*l.* which was thought in 1721, the time of its being published, very extraordinary. He was the first, who raised the advantage of play-writing to a second and third night; which Mr. Pope mentions in the following manner:

———— Southern born to raise
The price of prologues and of plays.

The reputation, which Mr. Dryden gained by the many prologues he wrote, made the players always solicitous to have one of his, as being sure to be well received by the public: Dryden's price for a prologue had usually been five guineas, with which sum Mr. Southern once presented him; when Dryden returning the money said, "Young man, this is too little, I must have ten guineas. Southern answered upon this, that five had been his usual price: "yes, says Dryden, it has been so, but the players have hitherto had "my labours too cheap; for the future I must have ten guineas." Southern also was industrious to draw all imaginable profits from his poetical labours. Dryden once took occasion to ask him, how much he got by one of his plays; to whom Southern replied, after owning himself ashamed to tell him, 700*l.* which astonished Dryden, as it was more by 600*l.* than he himself had ever got by his most successful plays. But the secret, we are told, is, that Southern was not beneath the drudgery of solicitation, and often sold his tickets at a very high price, by making applications to persons of quality and distinction: a degree of servility, which perhaps Dryden might think much below the dignity of a poet, and more in the character of an under-player. Dryden entertained a high

high opinion of Southern's abilities; and prefixed a copy of verses to a comedy of his, called "The Wife's Excuse," acted in the year 1692. The night, that Southern's "Innocent Adultery" was first acted, which is perhaps the most moving play in any language, a gentleman took occasion to ask Dryden, what was his opinion of Southern's genius? who replied, "that he thought him such another poet as Otway." The most finished of all his plays is "Oroonoko, or the Royal Slave;" which drama is built upon a true story, related by Mrs. Behn in a novel. Besides the tender and delicate strokes of passion in this play, there are many shining and manly sentiments; and some have been of opinion, that the most celebrated of even Shakspeare's plays cannot furnish out so many striking thoughts, and such a glow of animated poetry.

Mr. Southern died the 26th of May in 1746, aged 85 years and upwards. He lived the last ten years of his life in Westminster, and attended the abbey service very constantly; being, as is said, particularly fond of church music. His plays are in two volumes, 12mo.

S O Z O M E N U S (HERMIAS) an ecclesiastical historian of the fifth century, was of a good family; and born at Bethelia, a town of Palestine. After being liberally educated, he studied the law at Berytus in Phœnicia; and then, going to Constantinople, became a pleader at the bar. Afterwards he applied himself to the writing of Ecclesiastical History; and first drew up a compendium of it in two books, from the ascension of Christ to the year 323: but this is lost. Then he continued his history in a more circumstantial and closer manner to the year 440; and this is extant. He hath many particulars relating to him in common with the ecclesiastical historian Socrates: he lived at the same time, was of the same profession, undertook a work of the same nature, and comprised it within the same period: for his history ends, as it nearly begins, at the same point with that of Socrates. His style is more florid and elegant, than Socrates's; but he is by no means so judicious an author. Being of a family, which had excessively admired the monks, and himself educated at the

Fabricii
Bibl. Græc.
lib. v. c. 4.
—Tillemont, Du
Pin, Cave,
&c.

Jortin's
Ecclef. Re-
marks. vol.
III.

the feet of these Gamaliels, he contracted a superstitious and trifling turn of mind, and an amazing credulity for monkish miracles; he speaks of the benefit, which himself had received from the intercession of Michael the Archangel. He gives an high commendation of a monastic life, and enlarges very much upon the actions and manners of those recluses: and this is all that he hath added to the History of Soerates, who it is universally agreed wrote first, and whom he every where visibly copies.

His history has been translated and published by Valesius with Eusebius, and the other ecclesiastical historians; and republished, with additional notes by Reading, at London 1720, in three volumes, folio.

Hist. Lib. II.

See EUSEBIUS and SOCRA-
TES.

SPANHEIM (FREDERIC) professor of divinity at Leyden, and a man of great merit, was born at Amberg in the Upper Palatinate, the 1st of January 1600, of a good family. His father Wigand Spanheim, doctor of divinity, was a very learned man, and ecclesiastical counsellor to the elector palatine: he died in 1620, holding in his hand a letter from his son, which had made him weep for joy. Frederic was educated with great care under the inspection of his father; and having studied in the college of Amberg till 1613, was sent the next year to the university of Heidelberg, which was then in a very flourishing condition. He made so great a progress there both in the languages and in philosophy, that it was easily perceived he would one day become a great man. He returned to his father's house in 1619, and was sent soon after to Geneva to study divinity there. In 1621, after the death of his father, he went into Dauphiné; and lived three years with the governor of Ambrun, in the quality of a tutor. Then he returned to Geneva, and went afterwards to Paris; where he met with a kind relation, Samuel Durant, who was minister of Charenton. Durant dissuaded Spanheim from accepting the professorship of philosophy at Lausanne, which the magistrates of Berne then offered him.

Bayle's Dict.
in voce.—
Niceron,
tom. xxix.

In April 1625, he made a voyage of four months to England, and was at Oxford; but being driven from thence by the plague, he returned to Paris, and was present at the death of his

this relation Durant, who having a great kindness for him, left him his whole library. He had learned Latin and Greek in his own country, French at Geneva, English at Oxford; and what time he now spent at Paris, was employed in acquiring the oriental tongues. In 1627, he disputed at Geneva for a professorship of philosophy, and carried it; and about the same time married a lady, originally of Poitou, who reckoned among her ancestors the famous Rudæus. He was admitted a minister some time after; and in 1631, succeeded to the chair of divinity, which Benedict Turretin had left vacant. He acquitted himself of his functions as an able and withal an indefatigable man; so that his reputation being spread abroad on every side, several universities would have had him: but that of Leyden prevailed, after the utmost endeavours had been used to keep him at Geneva. He left Geneva in 1642; and taking a doctor of divinity's degree at Basil, that he might conform to the custom of the country he was going to, he arrived at Leyden the 3d of October that year. He not only supported, but even increased the reputation he had brought with him; but he lived only to enjoy it; till May 1649. His great labors shortened his days. His academical lectures and disputations, his preaching, (for he was minister of the Walloon church at Leyden) the books he wrote, and many domestic cares, did not hinder him from keeping up a great literary correspondence. Besides this he was obliged to pay many visits: he visited the queen of Bohemia, and the prince of Orange; and was in great esteem at those two courts. Queen Christina did him the honor to write to him; in order to let him know, how much she esteemed him, and what pleasure she took in reading his works. Nevertheless, though he gave many specimens of abilities and learning, he cannot be said to have composed any work of importance; and perhaps the republic of letters has been more obliged to him for two sons that he left, than for any thing which he himself wrote. He was the author of some things in the historical as well as theological way.

SPANHEIM (EZEKIEL) a very learned writer, as well as excellent statesman, was the eldest son of Frederic Spanheim; and was born at Geneva in the year 1629. He distinguished himself so much in his earliest youth by his forward parts and progress in literature, that going to Leyden with his father in 1642, he gained immediately the friendship of Daniel Heinsius and Salmasius, who were there; and preserved it with them both, notwithstanding the animosity they exerted against each other. He was not satisfied with making himself a thorough master of the Greek and Latin tongues, but he applied himself with great vigor to the Oriental also. Ludovicus Cappellus had published, at Amsterdam in 1645, a dissertation upon the ancient Hebrew Letters against John Buxtorf; in which he maintains, that the true characters of the ancient Hebrews were preserved among the Samaritans, and lost among the Jews. Spanheim undertook to refute Cappellus in certain theses, which he maintained and published at sixteen years of age; but which afterwards, out of his great candor and modesty, he called unripe fruit; and frankly owned, that the famous Bochart, to whom he had sent them, had declared himself for Cappellus against Buxtorf.

In 1649, he lost his father; and soon after returned to Geneva, where he was honoured with the title of professor of eloquence, but never performed the functions of that place. His reputation spreading more and more into foreign countries, Charles Lewis, elector palatine, sent for him to his court to be tutor to his only son: which employment he not only discharged with great success, but also shewed his prudence and address, by preserving the good opinion of the elector and electress, though they were upon ill terms with each other. While he lived at this court, he employed his leisure hours in perfecting his knowledge of the Greek and Roman learning; and not only so, but he studied the history of the later ages, and examined all those books and records, which relate to the constitution of the empire, and might contribute to explain and illustrate the public law of Germany. He shortly gave a proof of his capacity for these sort of matters, in a French piece which he published in 1657; the design of which was, to assert the right of the elector palatine to the post of vicar of

Le Clerc,
Bibl. Choie
sec. tom.
XXII.—
Niceron, sec.
tom. II.—
General
Dictionary.

the empire, in opposition to the claims of the duke of Bavaria. Skill in these matters hath always been a sure foundation and step to preferment in the courts of Germany; and there is no doubt, that it opened Mr. Spanheim's way to those great and various employments, in which he was afterwards engaged.

In 1660, he published at Heidelberg a French translation of the emperor Julian's Cæsars, with notes and illustrations from medals and other monuments of antiquity. He had always an extraordinary passion for antiquities and medals; but had not yet seen Italy, where the study of them more especially flourished. On this account it was no doubt with great pleasure, that he shortly after received a commission from the elector, to go to Rome; in order to observe the intrigues of the catholic electors at that court. He no sooner arrived than he attracted the esteem of queen Christina, at whose palace there was held an assembly of learned men every week; and he dedicated to her in 1664, *Dissertationes de præstantia & usu numismatum antiquorum*, printed at Rome in 4to. The same year he took a journey to Naples, Sicily, and Malta, and then returned to Rome; where he found the princess Sophia, mother of George I, of England. That princess, being highly pleased to meet with a gentleman, whom she had already known as a man of learning, and corresponded with upon subjects of politics and literature, could not be satisfied to part with him so soon, as was likely to happen; and therefore, having obtained leave of the elector her brother, carried him with her into Germany.

Upon his return to Heidelberg in April 1665, he was received by the elector his master with all possible marks of esteem; and afterwards employed by him, in divers negotiations at foreign courts. The same year, he went to that of Lorraine; the year following, to that of the elector of Mentz; then to France; afterwards in 1668, to the congress of Breda; and then to France again. After all these journeys, he returned to Heidelberg; but continued there no longer, than while he was detained by a dangerous illness: for upon his recovery, he was sent by his master to Holland, and afterwards to England. In 1679, the elector of Brandenburg, having recalled his envoy at the court of England, gave his employment to
Mr.

Mr. Spanheim, with the consent of the elector palatine; and though he was charged at the same time with the affairs of these two princes, yet he acquitted himself so well, that the elector of Brandenburg desired to have him entirely in his service, which the elector palatine at last consented to. In 1680, he went to France, by order of his new master, with the title of envoy extraordinary; and during nine whole years residence at Paris, never left that city but twice. In 1684, he went to Berlin, to receive the post of minister of state; and the year after to England, to compliment James II, upon his accession to the throne. Upon the revocation of the edict of Nantz, he did great services to many of the reformed; who found a place of refuge in his house, when they durst not appear abroad, for fear of their persecutors. Though he performed his master's business at the French court with the greatest ability and exactness, yet he led the life all the while of a very studious man: he read and wrote a great deal, maintained a correspondence with the learned all over Europe, and answered their letters with the utmost punctuality.

After this long embassy, he spent some years at Berlin in retirement and among his books; but after the peace of Ryswick, was again obliged to quit his study, and sent on an embassy to France, where he continued from 1697 to 1702. The elector of Brandenburg, having during that interval assumed the title of king of Prussia, conferred on him the title and dignity of baron. In 1702, he quitted France, and went ambassador to England; where he spent the remainder of his days, dividing his time between his master's business and his studies. He died the 28th of October 1710, aged eighty-one years; and was buried in Westminster-Abbey. He left but one daughter, who married in England the Marquis de Montandre. It is surprising, that Mr. Spanheim, who seems to have been tossed about Europe from one court to another all his life, and to have been continually engaged in negotiations and state-affairs, which he always discharged with the utmost exactness, could find time to compose so many works; and works too of learning and labor, which could only be written in his study and among his books. One may almost say of him, that he negotiated and did business like a man, who had nothing else in his thoughts; and that he wrote like

a man, who had spent his whole time by himself. He never appeared the man of letters, but when it was proper to do so; yet he conversed no oftener with the unlearned, than was necessary for his business.

Some of his writings have been mentioned already. His Latin works, upon the use and excellence of antient medals, is his capital performance: it was published at Rome in 1664, as hath been observed; at Paris in 1671, much enlarged; and after that with so many more additions, as from a 4to to rise to two large volumes in folio: the first printed at London in 1706, the second at Amsterdam in 1717. This work is justly esteemed a treasure of erudition. Two pieces of Spanheim are inserted in Grævius's collection of Roman antiquities: one in the fifth volume, *de nummo Smyrnæorum, seu de Vestâ & Prytanibus Græcorum, diatriba*; the other in the eleventh volume, intitled, *Orbis Romanus, seu ad Constitutionem Antonini Imperatoris, de qua Ulpianus, Leg. xvii. Dig. de Statu Hominum, Exercitationes duæ*. At Leipsia 1696, in folio, came out, *Juliani Imperatoris Opera, Græce & Latine, cum variorum notis*: recenseate Ez. Spanheim, qui observationes adjecit. But there is nothing of Spanheim in this edition, except the preface, and very ample remarks upon the first oration of Julian: he not having leisure and opportunity to proceed farther. Notes of his upon Callimachus are inserted in Grævius's edition of that author, at Utrecht, 1697; and also upon three first comedies of Aristophanes in Kuster's edition, 1709.

Niceron,
T. XXIX.

SPANHEIM (FREDERIC) brother of Ezekiel Spanheim, and very learned also, was born at Geneva the 1st of May 1632; and at ten years of age, carried by his father to Leyden. He studied philosophy under the famous Hereboord, and was admitted doctor in that faculty at nineteen. He had lost his father two years before; and, as he had been designed for the ministry, he applied himself vigorously to the study of divinity and the languages. Boxtton was his master in Greek and Latin; and Golius in orientals, at least in Arabic. He was a candidate for the ministry in 1652, and soon after began to preach in several parts of Zealand. He discharged the functions of a minister at Utrecht for one year with a reputation, that raised some jealousy in the mind of

Alexander

Alexander Morus, whose name was then famous in the united provinces. He received soon after an invitation from Charles Lewis elector palatine, who had resolved to re-establish his university at Heidelberg, and gave him the professorship of divinity, though he was then but twenty three years of age. Before he went to take possession of that post, he was admitted doctor of divinity at Leyden in April 1655. He gained a great reputation at Heidelberg, and the elector palatine always shewed him the highest marks of his esteem and confidence; but these favours did not prevent him from opposing the elector with great freedom, when he attempted to divorce himself from the princess his wife, in order to marry another. His merit procured him, during the time he lived in the palatinate, several invitations from other universities; but he only accepted that from Leyden, where he was admitted professor of divinity and sacred history with a general applause in October 1670. Here his reputation was raised to the highest pitch. He was four times rector of the university of Leyden, and had the post of librarian besides. Many years before his death, he was excused from reading public lectures, that he might have the more leisure to apply himself to the composing several works, which he published. In 1695, he was attacked by a palsy, which affected half his body: of which however he afterwards appeared to be tolerably well recovered. He did not indeed enjoy a perfect state of health from that time; and, not being able to restrain himself from his studies and labours, which was absolutely necessary, he relapsed, and died the 18th of May 1701. He was thrice married, and had several children; but only one, whose name was Frederic, survived him.

His writings are extremely numerous. They were printed at Leyden in three volumes folio; the first in 1701, and the two last in 1703. They are chiefly, if not altogether, upon subjects of theology.

SPEED (JOHN) a well-known English historian, was born at Farington in Cheshire about the year 1555, and brought up to the business of a taylor; in which he seems to have risen to no small degree of eminence, for he was free of the company of merchant-taylors in the city of London. No particulars of his life are known; nor how, forsaking

Fuller's
Worthies,
in Cheshire.
—General
Diss.

English historical library, p. 5. Lond. 1714.

the business of his profession, he conceived thoughts first of studying, and then of writing, history. In 1606, he published his "Theatre of Great Britain;" which was afterwards reprinted, particularly in 1650, under this title: "The theatre of the empire of Great Britaine, presenting an exact geography of the kingdomes of England, Scotland, Ireland, and the isles adjoyning. With the shires, hundreds, cities, and shire-townes within the kingdome of England, divided and described by John Speed," folio. Dr. Nicholson observes, that these maps "are extremely good; and make a noble apparatus, as they were designed, to his history: but his descriptions of the several counties are mostly short abstracts of what Camden had said before him." In 1614, he published in folio, "The history of Great Britain under the conquests of the Romans, Saxons, Danes, and Normans; their originals, manners, warres, coines, and scales, with the successions, lives, actes, and issues of the English monarchs, from Julius Cæsar to our most gracious soveraigne king James." Dedicated to king James I. He borrowed many of his materials from Camden; and was supplied with many by Sir Robert Cotton, Sir Henry Spelman, and other antiquaries, with whom he was well acquainted. There are prefixed to it recommendatory poems in Latin, French, and English, by Sir Henry Spelman and others; and writers have spoken of it in terms of high commendation. Mr. Speed was not only an historian, but also a divine; for in 1616, he published a work in 8vo, called "The Cloud of Witnesses, or the Genealogies of Scripture, confirming the truth of holy history and humanity of Christ."

He died the 28th of July 1629, and was buried in the church of St. Giles Cripplegate London, where a monument was erected to his memory. By his wife Susanna, with whom he lived fifty seven years, and who died about three quarters of a year before him, he had twelve sons, and six daughters. One of his sons, named John, was an eminent physician; of whom Mr. Wood has given some account, in the first volume of *Athenæ Oxonienses*. As to Mr. Speed himself, "he must be acknowledged, says Dr. Nicholson, to have had a head the best disposed towards history of any of our

"our writers; and would certainly have outdone himself, as far as he has gone beyond the rest of his profession, if the advantages of his education had been answerable to those of his natural genius. But what could be expected from a taylor? However, we may boldly say, that his Chronicle is the largest and best we have hitherto extant." In another place, "John Speed was a person of extraordinary industry and attainments in the study of antiquities; and seems not altogether unworthy the name of summus & eruditus antiquarius, given him by one who was certainly so himself."

pag. 5.

Sheringham
de Anglorum
origine,
p. 42

SPELMAN (Sir HENRY) an eminent English antiquarian, was descended from an ancient family; and born at Cengham near Lynn in Norfolk, about the year 1561. He was sent to Trinity college in Cambridge, when he was not quite fifteen years of age; and at the end of two years and a half, was called home upon the death of his father. About a year after, he was sent to Lincoln's Inn to study the law; where having continued almost three years, he retired into the country, and married a lady of good fashion and fortune. He was high sheriff of Norfolk in 1604, and began to be distinguished for his great abilities and wisdom. Accordingly he was sent by king James three several times into Ireland upon public business; and at home was appointed one of the commissioners, to enquire into the oppression of exacted fees, in all the courts and offices of England, as well ecclesiastical as civil: which bishop Hacket calls "a noble examination and full of justice." He attended this business for many years, to the prejudice of his family and fortunes; and the government was so sensible of his good services, that a present of 300*l.* was made him, not "as a full recompence," (for so it is expressed in the king's writ) but only "as an occasional remembrance," till something more equal to his merit could be done for him. He was knighted by king James I, who had a particular esteem for him; as well on account of his known capacity for business, as his great learning in many ways, especially in the laws and antiquities of our nation. There, for a good part of his life, he seems

Life of Sir
Henry Spelman by
bishop Gibson,
prefixed to
Gibson's
edit. of the
"English
works of
"Sir Henry
"Spelman."
"London, 1723,
in folio.

Life of
archbishop
Williams,
part 2.
P. 93.

to have studied for his own private amusement, and not with an eye to any particular undertaking.

When he was about fifty years of age, he went with his wife and family, to live in London; and there falling into a study, to which his own genius had always inclined him, he got together all such books and manuscripts, as concerned the subject of antiquities, whether foreign or domestic. In the year 1613, he published his book *de non temerandis ecclesiis*, "churches not to be violated"; and this first essay, together with many others that came out afterwards, confirmed the notion which the public had preconceived of his profound learning and skill in laws and antiquities. In 1626, he published the first part of his "Glossary." After he had made large collections, and got a tolerable knowledge of the Saxon tongue, he resolved to go on with his undertaking; but because he would not depend upon his own judgment, he printed one or two sheets by way of specimen, from which his friends were to judge of the nature of his design. He was encouraged in it by the most learned persons of that age: at home, by archbishop Usher, bishop Williams then lord keeper, Mr. Selden, and Sir Robert Cotton; abroad, by Rigaltius, Salmasius, Peireschius, and others; as also by Bignonius, Meursius, and Lindenbrokius, whose assistances he very gratefully acknowledges. Upon this, he published it as far as to the end of the letter L; but why he went no farther, is not known. Some have fancied, that he stopped at the letter M, because he had said some things under *magna charta* and *maximum consilium*, that his friends were afraid might give offence; "that not being a season, says Dr. Gibson, to speak freely, either of the prerogative of the king, or the liberty of the subject, both which upon many occasions would have fallen in his way." Our author has told us, in an advertisement before the book, that he chose to entitle his work *Archæologus*, rather than *Glossarium*, as we commonly call it: for a glossary, strictly speaking, is no more than a bare explication of words; whereas this treats more especially of things, and contains entire discourses and dissertations upon several heads. For this reason, it is not only to be consulted upon occasion, like common lexicons or dictionaries; but it ought to be carefully perused and studied,

Præfat. ad
Glossarium.

as the greatest treasure extant of the ancient customs and constitutions of England. About the year 1637, Sir William Dugdale acquainted Sir Henry Spelman, that many learned men were very desirous to see the second part published, and requested of him to gratify the world with the work entire. Upon this, he shewed Sir William the second part, and also the improvements which he had made in the first; but withal told him the discouragement he had met with in publishing the first part, for that the sale had been extremely small. Upon his death, all his papers came into the hands of Sir John Spelman his eldest son; a gentleman, who had abilities sufficient to complete what his father had begun, if death had not prevented him. After the restoration of Charles II, archbishop Sheldon and chancellor Hyde enquired of Sir William Dugdale, what became of the second part, and whether it was ever finished; and, upon his answering in the affirmative, expressed a desire that it might be printed. Accordingly it was published by Sir William; but, as Dr. Gibson says, "the latter part in comparison of the other is jejune and scanty; and every one must see, that it is little more than a collection, out of which he intended to compose such discourses, as he has all along given us in the first part, under the words of the greatest import and usefulness." It was surmised, for it never was proved, that because Sir William Dugdale had the publishing the second part, he inserted many things of his own, which were not in Sir Henry Spelman's copy; and particularly some passages, which tend to the enlargement of the prerogative, in opposition to the liberties of the subject. But Dr. Gibson assures us, that the very copy, from which it was printed, is in the Bodleian library in Sir Henry's own hand, and exactly agrees with the printed book; and particularly under the word *Parlamentum*, and those other passages, upon which the controversy was raised. So far then as the copy goes, for it ends at the word *Riota*, it is a certain testimony, that Sir William Dugdale did no more than mark it for the printer, and transcribe here and there a loose paper: and, though the rest of the copy was lost, before it came to the Oxford library, on which account there is not the same authority for the Glossary's being genuine after the letter R; yet

yet it is not likely, that Sir William had any more share in these last letters of the alphabet, than he had in any of the rest. We have been more particular in our account of this Glossary, because it is a very important work, and of more consequence than any thing Sir Henry Spelman wrote.

Prefat. ad
Concil. V. 1.

The next work which he entered upon was, an edition of the "English councils." He had entered upon this work, before the "Glossary" was finished; and was particularly encouraged in it, as he tells us, by the archbishops, Abbot, Laud, and Usher. He branched his undertaking into three parts, assigning an intire volume to each division: 1. "From the first plantation of christianity to the coming in of the conqueror in the year 1066. 2. From the Norman conquest to the casting off the pope's supremacy, and the dissolution of monasteries by Henry VIII. 3. The history of the reformed English church from Henry VIII to his own time." The volume, which contained the first of these heads, was published in 1639, about two years before his death, with his own annotations upon the more difficult places. The second volume of the "Councils" as well as the second part of the "Glossary," was put into the hands of Sir William Dugdale, by the direction of archbishop Sheldon and lord chancellor Hyde. Sir William made considerable additions to it out of the archbishop's registers and the Cottonian library; and it was published in 1664, but with abundance of faults, occasioned by the negligence of either the copier, or corrector, or both. Sir Henry wrote several other works, all relating to ancient laws and customs. He was a great encourager of learning and learned men. It was he, who first advised Dr. Watts to the study of antiquities; and, when he had arrived to good skill in those matters, excited him, as the doctor owns in his preface, to undertake a new edition of Matthew Paris's history. He calls Mr. Camden his antient friend; and he was likewise a great favourer of Sir William Dugdale. His revival of the old Saxon tongue ought to be reckoned a good piece of service to the study of antiquities. He had found the excellent use of that language in the whole course of his studies, and much lamented the neglect of it both at home and abroad; which was so very general, that he did not then know one man in the

the world, who perfectly understood it. Hereupon he settled a Saxon lecture in the university of Cambridge, allowing ten pounds per annum to Mr. Abraham Wheelocke, presenting him to the vicarage of Middleton in the county of Norfolk, and giving him likewise the profits of the impropriate rectory of the same church; both which were intended by him to be settled in perpetuity as an endowment of that lecture; but Sir Henry and his eldest son dying in the compass of two years, the civil wars breaking forth, and their estate being sequestered, the family became incapable of accomplishing his design. He died in London 1641, and was buried in Westminster abbey near Camden's monument. In 1698, was published by Mr. Edmund Gibson, "*Reliquiæ Spelmannianæ: The posthumous works of Sir Henry Spelman, knight, relating to the laws and antiquities of England,*" folio. These were dedicated to archbishop Tenison, and reprinted with Sir Henry's "*English works*" in 1723 folio, under the inspection and by the care of the same Mr. Edmund Gibson, then doctor and bishop.

Sir Henry Spelman had eight children, four sons and four daughters. His eldest son, "the heir of his studies," as he calls him, was John Spelman, Esq; a very learned gentleman, who had great encouragement and assurance of favour from Charles I. That king sent for Sir Henry Spelman, and offered him the mastership of Sutton's hospital, with some other advantages, in consideration of his good services both to church and state; who, thanking his majesty, replied, that he was very old, and had one foot in the grave, but should be more obliged, if he would consider his son: upon which, the king sent for Mr. Spelman, and conferred that and the honour of knighthood upon him. After the civil war broke out, his majesty, by a letter under his own hand, commanded him from his house in Norfolk, to attend at Oxford; where he was often called to private council, and employed to write several papers in vindication of the proceedings of the court. He was the author of, "*A view of a pretended book intitled, Observations upon his majesty's late answers, and epistles.*" Oxford, 1642, in 4to. His name is not set to it; yet Dr. Thomas Barlow, who had received a copy from

Præfat. ad
Concilia,
Vol. I.

Athen. Ox.
Vol. II.

from him, told Mr. Wood that it was of his composing. He wrote also, "The case of our affairs in law, religion, and other circumstances, briefly examined and presented to the conscience," 1643, in 4to. While he was thus attending the affairs of the public, and his own private studies, as those would give him leave, he fell sick; and died the 25th of July, 1643. His funeral sermon, by his majesty's special order, was preached by archbishop Usher, an intimate acquaintance both of father and son. The son published the Saxon psalter under the title of *Psalterium Davidis Latino-Saxonicum vetus*, 1641, in 4to, from an old manuscript in his father's library, collated with three other copies. He wrote the life of king Alfred the Great in English, which was published by Mr. Thomas Hearne at Oxford 1709 in 8vo. It had been translated into Latin by the care of Obadiah Walker, master of University college, who published the translation with notes and cuts at Oxford in 1709, 8vo.

Athen. Ox.

Clement Spelman, youngest son of Sir Henry, was a counsellor at law, and made puisny baron of the Exchequer upon the restoration of king Charles II. He published some pieces relating to the government, and a large preface to his father's book, *De non temerandis ecclesiis*. He died in June 1679, and was interred in St. Dunstan's church Fleetstreet.

Gen. Dict.

SPENCER (Dr. JOHN) a very ingenious and learned English divine, was born in Kent in the year 1630, and educated at Corpus Christi college at Cambridge; where he took a bachelor of arts degree in 1648, and a master's in 1652. He was chosen fellow of his college; and in 1659, took a bachelor of divinity's degree, as he did a doctor's in 1663. In 1667, he was chosen master of Corpus Christi; and, in 1677, preferred to the deanery of Ely. These were his dignities and preferments, which he did not merely enjoy, but also adorned with singular abilities and learning; as his publications, though not numerous, do abundantly testify.

June the 28th 1660, "being the day of public thanksgiving to God for the happy restoration of his majesty to his kingdoms," he preached a sermon at St. Mary's in Cambridge on Proverbs xxix. 2, which he published there the same year under the title of "*The Righteous Ruler*." In

1663,

1663, he published there in 4to, "A discourse concerning prodigies : wherein the vanity of presages by them is reprehended, and their true and proper ends asserted and vindicated." A second edition of this truly philosophical and learned work, corrected and enlarged, was published at London 1665, in 8vo ; when was added to it, "A discourse concerning vulgar prophecies : wherein the vanity of receiving them, as the certain indications of any future event, is discovered ; and some characters of distinction between true and pretended prophets are laid down." In 1668, he published a Latin dissertation concerning urim and thummim ; and in 1685, his great and famous work, *De legibus Hebræorum ritualibus & earum rationibus*. Spencer's great view in explaining the reasons of the mosaic ritual was, to vindicate the ways of God to men, and clear the Deity, as he tells us in his preface, from arbitrary and fantastical humour ; which some, not discerning these reasons, had been ready to charge him with, and from thence had fallen into unbelief. But this attempt, great and noble as it was, disgusted and disgusts all those, and there are not a few of them, who think the divinity of any doctrine or institution weakened, in proportion as it is proved to be rational ; and one great objection to it, even among some who are not irrationalists, is, the learned authors having advanced, that many rites and ceremonies of the Jewish nation are deduced from the practices of their heathen and idolatrous neighbours. This position has given no small offence, as if greatly derogatory from the divine institution of those rights ; and many writers have attacked it both at home and abroad, particularly Herman Witsius in his *Ægyptiaca*. Others however have seen no ill consequences from admitting it ; and the work upon the whole has been highly and justly valued, as it deserves, being full of good sense and learning of all kinds, and extremely well written. The author afterwards greatly enlarged it, particularly with the addition of a fourth book ; and his papers, being committed at his death to archbishop Tenison, were bequeathed by that prelate to the university of Cambridge, together with the sum of fifty pounds, to forward the printing of them. At length Mr. Leonard Chappelow, fellow of St. John's college, and professor of Arabic, being deputed

S P E N S E R.

puted by the university, and offered the reward, undertook a new edition of this work, with the author's additions and improvements; and published it at Cambridge 1727, in two volumes, folio.

Dr. Spencer, after a life spent in the closest application to his studies, died the 27th of May 1695, aged sixty-three years; and was interred in the chapel of Corpus Christi College.

There was William Spencer, fellow of Trinity College in Cambridge, and a very learned man; of whom we know nothing more, than that he published at the university press in 1658 4to, the eight books against Celsus and Philocalia of Origen, with a corrected Latin version, and notes of his own.

SPENSER (EDMUND) a great English poet, was born in London, and educated at Pembroke-Hall in Cambridge; where he took a bachelor of Arts degree in 1572, and a master's in 1576. This appears from the register of the university; and must needs be thought a sufficient confutation of those, who relate Spenser to have been born so early as 1510: which, though it is the date fixed upon his monument at Westminster-Abbey, cannot but be erroneous. He does not seem to have had much fortune or interest, at his first setting out into the world; for he is said to have stood for a fellowship in his college; and to have missed it. This disappointment, together with the narrowness of his circumstances, forced him from the university: and we find him next taking up his residence with some friends in the north, where he fell in love with his Rosalind; whom he so finely celebrates in his pastoral poems, and of whose cruelty he has written such pathetic complaints. As poetry is frequently the offspring of love and retirement, it is probable that his genius began to distinguish itself about this time; for "The Shepherd's Calendar," which is so full of his successful passion for Rosalind, was the first of his works of any note. Mr. Hughes observes, that in this work our poet "has not been misled by the Italians; though Tasso's Aminta might have been at least of as good authority to him in the pastoral, as Ariosto in the greater kind of poetry. But Spenser rather chose to follow nature itself, and to paint the life and sentiments of shepherds after a more simple and un-
"af-

Hughes's
"Life of
"Spenser,"
prefixed to
his edition
of "Spen-
ser's Works."
Lond. 1715,
in 6 vol.
12mo.

"Remarks
on the Shep-
herd's Ca-
lendar, pre-
fixed to
Spenser's
Works.

“affected manner.”—He afterwards says, that “the simplicity, which appears in Spenser’s pastorals, may be thought “by some readers to have too much of the *merum rus* ;” but adds, that “if he has erred in this, he has at least erred “on the right hand.”

The “Shepherd’s Calendar” was addressed, by a short dedication in verse, to Sir Philip Sidney ; who was then in the highest reputation for wit, gallantry, and polite accomplishments ; and who, being himself an excellent writer, immediately became sensible of Spenser’s merit. He was one of the first who discovered it, and recommended it to the notice of the best judges ; and so long as this great man lived, Spenser never wanted a judicious friend nor a generous patron. After he had staid some time in the north, he was prevailed upon to quit his obscurity, and come to London, that he might be in the way of promotion ; and the first means he made use of, after his arrival there, was his acquaintance with Sir Philip Sidney. Yet it does not appear when this acquaintance began, whether upon his addressing to him “The Shepherd’s Calendar,” or some time after. If a certain story, which is usually told upon this occasion, be true, it must have been some time after : the story runs thus. It is said, that he was a stranger to Sir Philip, when he had begun to write his “Fairly Queen ;” and that he took occasion to go to Leicester-House, and to introduce himself by sending in to Sir Philip the ninth Canto in the first book of that poem. Sir Philip was much surprised with the description of *Despair* in that canto, and is said to have shewn an unusual kind of transport on the discovery of so new and uncommon a genius. After he had read some stanzas, he called his steward, and bid him give the person, who brought those verses, fifty pounds ; but upon reading the next stanza, he ordered the sum to be doubled. The steward was as much surprised as his master, and thought it his duty to make some delay, in executing so sudden and lavish a bounty ; but upon reading one stanza more, Sir Philip raised his gratuity to 200*l.* and commanded the steward to give it immediately, lest, as he read farther, he might be tempted to give away his whole estate.

Though nothing could have been more happy for Spenser, than to be introduced to court by Sir Philip Sidney, yet he did
not

not immediately receive any great benefit from it. He was indeed created poet laureat to queen Elizabeth ; but for some time he only wore the barren laurel, and possessed the place without the pension. The lord treasurer Burghley had not, it seems, the same taste and feeling of Spenser's merit with Sir Philip Sidney ; but on the contrary is reported to have intercepted, from some motive or other, the queen's intended bounty to him. It is said that her majesty, upon Spenser's presenting some poems to her, ordered him 100*l.* but that the lord treasurer Burghley, objecting to it, said with some scorn of the poet, " What ! all this for a song ? " The queen replied, " Then give him what is reason." Upon this, Spenser took a proper opportunity to present the following lines to her majesty, in the form of a petition, to remind her of her order:

" I was promised on a time
 " To have reason for my rhyme ;
 " From that time unto this season,
 " I received nor rhyme nor reason.

which, we are told, produced the desired effect ; for that the queen, not without reproving the treasurer, immediately directed the payment of the money. Fuller relates this fact ; and a late noble author has made some reflections on it, which, though thrown out in a strain of satire and irony, and merely to serve a present purpose, contain nevertheless much good truth ; and deserve to be pondered well by certain literary recluses, who upon the merit of mere letters, have been always ready to hope, for what mere letters has in no age obtained.

Worthies in
 London.

Boling-
 broke's Political Tracts.
 Occasional
 Writer,
 No. 2.

" If we write for posterity, says he, we must not complain
 " that the care of rewarding our merit is left to posterity ; and
 " if we neglect to serve the state, those, who are appointed to
 " preside over it, break no rule of equity, when they neglect
 " us. Spenser has been amply recompensed by posterity for
 " his *Fairy Queen* ; but the wise treasurer Burghley declined
 " the payment of an hundred pounds, which queen Elizabeth
 " ordered him, and left this admirable poet to starve. Had
 " Spenser applied himself to more serious studies ; had he ex-
 " celled in physics, in metaphysics, or even in the first philo-
 " sophy or in theology, instead of excelling in wit and poetry,
 " the

" the amabiles insanizæ of Horace, his usage would have been
 " the same no doubt. Even the greatest productions of these
 " studies are but trifles in the account of a consummate states-
 " man, and may properly enough be distinguished from the o-
 " thers in his sense, by the title of Insanizæ severiores. Our
 " English ministers, to their honor be it spoken, have at all
 " times proceeded upon this admirable principle. The most
 " excellent sermons, the most elaborate treatises, have not
 " been sufficient to procure the advancement of some divines,
 " while a sorry pamphlet, or a spiritual libel, has raised others
 " to the highest dignities of the church. As it has fared with
 " mere divinity, so has it fared with mere eloquence: as one
 " never caused the divine, so the other never caused the law-
 " yer, to be distinguished; but we know, that if either of them
 " be employed in a court-cause, he never fails to make his
 " fortune. The same fate has attended writers of another
 " kind: the celebrated *Tatlers* and *Spectators* had no reward
 " except from booksellers and fame; but when those authors
 " made the discovery I have made, and applied their talents
 " better in writing the *Englishman* and *Freeholder*, one was
 " soon created a knight, and the other became secretary of
 " state. In short, without enumerating any more instances,
 " I may confidently affirm, that this has been the case from
 " Burghley to this time." We verily believe with the noble
 author, that it has; and therefore would earnestly advise all
 mere scholars, mere poets, and mere wits, not to suffer dis-
 content and spleen to be predominant; not to disquiet and fret
 themselves continually, because they may happen to be over-
 looked or neglected by statesmen; but to remember, that
 statesmen act altogether upon the principles of worldly wis-
 dom, and will therefore never serve those, who either have it
 not in their power, or do not endeavour to serve them. If
 these scholars, and poets, and wits, would obtain the end, let
 them use the means: if they expect favors of a statesman, let
 them attend him, let them devote themselves to him, let them
 depend upon him, let them abandon their bodies, souls, wit, learn-
 ing, and talents of all kinds entirely to his service. Such is our es-
 teem therefore for the memory of Spenser, that we are sorry to say,
 he did not behave himself philosophically enough in this regard:
 for there are scattered among his poems many weak and querulous
 bemoanings of hard and undeserved treatment, not without some

splenetic and satirical reflections. In his "Mother Hubbard's Tale," he has painted the misfortune of depending on courts and great persons : he has done it indeed in a most lively manner, and the description would have been very well if it had not flowed, as it is to be feared it did, from spleen and disappointment. We will transcribe it however, not only for its beauty, but by way of comfort to those, who are apt to lament their own fate, for not being dependent upon some great man ; for not being placed in the road to preferment, as it is usually expressed.

- " Full little knowest thou, that hast not try'd,
- " What hell it is in suing long to bide :
- " To lose good days that might be better spent,
- " To waste long nights in pensive discontent ;
- " To speed to day, to be put back to-morrow,
- " To feed on hope, to pine with fear and sorrow ;
- " To have thy prince's grace, yet want her peers,
- " To have thy asking, yet wait many years ;
- " To fret thy soul with crosses and with cares,
- " To eat thy heart with comfortless despairs ;
- " To fawn, to crouch, to wait, to ride, to run,
- " To spend, to give, to want, to be undone.

But though Spenser had no interest with the lord treasurer Burghley, yet we find him, some time after his appearance at court, in considerable esteem with the most eminent men of that time. In the year 1579, he was sent abroad by the earl of Leicester ; but it does not appear in what service. The most important step, which he afterwards made into business, was upon the lord Grey of Wilton's being appointed lord deputy of Ireland ; to whom Spenser was recommended, and went, as secretary. There is no doubt, that he filled his office with very good skill and capacity ; as may appear by his "*Discourse on the State of Ireland.*" His services to the crown were rewarded by a grant from queen Elizabeth of three thousand acres of land in the county of Cork : his house was in Kilcolman ; and the river Mulla, which he has more than once introduced into his poems, ran through his grounds. It was in this retirement, that he finished his celebrated poem
and

and chef d'ouvre, "*The Fairy Queen*," which was probably begun some time before; for it was begun and finished at different intervals of time. He published at first only three books, with an explication of the general meaning of the poem, in a letter to Sir Walter Raleigh, dated January the 23d 1589. To these three books three more were added in a following edition; but the six last, for it consisted of twelve, were unfortunately lost by his servant, whom he had in haste sent before him into England. It was in this retirement, that he was a more successful lover, than when he courted Rosalind: for the collection of his "*Sonnets*," are a kind of short history of the progress of a new amour, which we find ended in a marriage, and gave occasion to an epithalamium, which no one could write so well as himself. Lastly, it was in this retirement, that he was visited by Sir Walter Raleigh, in his return from the Portugal expedition in 1589.

See RAW-
LEIGH.

In the rebellion in Ireland under the earl of Desmond, our poet was plundered and deprived of his estate; and seems to have spent the latter part of his life with much grief of heart, under the disappointment of a broken fortune. He died in the year 1598, and was interred in Westminster Abbey near the famous Geoffrey Chaucer, as he had desired: where a monument was erected to him at the charge of Robert Devereaux earl of Essex. The present inscription is in English, places his birth in 1510, and his death in 1596; although Camden says expressly, that it was in 1598. But this inscription is with reason supposed to have been put up since, when the monument was perhaps repaired; and to be wholly different from the original one, which is mentioned by Dr. Fuller and others to have been in Latin. In a short Latin tract, describing the monuments of Westminster-Abbey in the year 1600, and published as is supposed by Mr. Camden, we find the following account of it. Edmundus Spenser, Londinensis, Anglicorum Poetarum nostri sæculi facile princeps, quod ejus Poemata, faventibus Musis & victuro genio conscripta, comprobant. Obiit immatura morte, anno salutis 1598, & prope Galfridum Chaucerum conditur, qui felicissime Poësin Anglicis literis primus illustravit. In quem hæc scripta sunt Epitaphia. Let us observe, before we transcribe the epitaph, that the absurdity of supposing Spenser born in 1510 appears

Keefe's
Monumenta
Westmo-
nast.

See RA-
PHAEL.

plainly from the expression *immatura morte*, which is here used, but certainly would not have been, if he had died at eighty-eight years of age. This is the epitaph; the composer of which, seems to have had his eye on that of cardinal Bembo upon Raphael.

Hic prope Chaucerum situs est Spenferius, illi
Proximus ingenio, proximus ut tumulo.
Hic prope Chaucerum, Spenfere Poeta, Poetam
Conderis, & versu quam tumulo propior.
Anglica, te vivo, vixit plaufitque Poësis :
Nunc moritura timet, te moriente, mori.

Essay on
Poetry.

Such were the notions conceived of Spenser, and such the eloges bestowed on him, by his contemporaries. Posterity has in no wise been insensible to his merit, but has allowed him to be the first of our English poets, who brought heroic poetry to any perfection; and seems to be agreed, that his *Fairy Queen* is, for invention and true poetry, little inferior, if not equal, to any production ancient or modern that preceded it. Let us quote, however, the judgments of a few critics. Sir William Temple remarks, that “the religion of the Gentiles had been woven into the texture of all the ancient poetry with a very agreeable mixture; which made the moderns affect to give that of Christianity a place also in their poems. But the true religion was not found to become fiction so well, as a false had done: all their attempts of this kind seemed rather to debase religion, than to heighten poetry. Spenser endeavoured to supply this with morality, and to make instruction, instead of story, the subject of an epic poem. His execution was excellent, and his flights of fancy very noble and high; but his design was poor, and his moral lay so bare, that it lost its effect. It is true the pill was gilded, but so thin, that the color and the taste were too easily discovered.” Mr. Thomas Rhymer asserts, that “Spenser may be reckoned the first of our heroic poets. He had, says he, a large spirit, a sharp judgment, and a genius for heroic poetry, perhaps above any that ever wrote since Virgil. But our misfortune is, he wanted a true idea, and lost himself by following an un-
“faithful

Preface to
his translation
of Rapi-
n's reflec-
tions on A
ristotle of
poetry.

“ faithful guide. Though besides Homer and Virgil he had
 “ read Tasso, yet he rather suffered himself to be misled by
 “ Ariosto : with whom, blindly rambling on marvellous ad-
 “ ventures, he makes no conscience of probability. All is
 “ fanciful and chimerical, without any uniformity, or without
 “ any foundation in truth. In a word, his poem is perfect
 “ Fairy Land.” Dryden says, that “ the English have only
 “ to boast of Spenser and Milton in heroic poetry, who nei-
 “ ther of them wanted either genius or learning to have been
 “ perfect poets, and yet both of them are liable to many cen-
 “ sures. For there is no uniformity in the design of Spenser ;
 “ he aims at the accomplishment of no one action ; he raises
 “ up a hero for every one of his adventures, and endows each
 “ of them with some particular moral virtue, which renders
 “ them all equal, without subordination or preference.—The
 “ original of every knight was then living in the court of
 “ queen Elizabeth ; and he attributed to each of them that
 “ virtue, which he thought was most conspicuous in them :
 “ an ingenious piece of flattery, though it turned not much to
 “ his account.—His obsolete language and the ill choice of
 “ his stanza are faults but of the second magnitude. For not-
 “ withstanding the first, he is still intelligible, at least after a
 “ little practice ; and for the last, he is the more to be ad-
 “ mired, that laboring under such a difficulty his verses are so
 “ numerous, so various, and so harmonious, that only Virgil,
 “ whom he has professedly imitated, has surpassed him among
 “ the Romans, and only Waller among the English.” Lastly,
 Mr. Hughes observes very justly, that “ the chief merit of
 “ this poem consists in that surprising vein of fabulous inven-
 “ tion, which runs through it, and enriches it every where
 “ with imagery and descriptions, more than we meet with in
 “ any other modern poem. The author seems to be possessed
 “ of a kind of poetical magic ; and the figures he calls up to
 “ our view rise so thick upon us, that we are at once pleased
 “ and distracted by the exhaustless variety of them : so that
 “ his faults may in a manner be imputed to his excellencies.
 “ His abundance betrays him into excels, and his judgment is
 “ over-born by the torrent of his imagination.”

Dedication
 of his trans-
 lation of
 Juvenal.

Remarks
 on the Fairy
 Queen, p.
 58.

Niceron,
tom. XXXIX.

SPERONE (**SPERON**) an ingenious and polite Italian writer, was born of a noble family at Padua in 1500; and made so rapid a progress in his juvenile studies, that, at twenty years of age, he was chosen first professor of logic in the university there; and was raised, in 1528, to the place of professor extraordinary in philosophy. We know but few circumstances of his life. He lived a long time at Rome, and was there under the pontificate of Pius IV, who made him a knight. He was often employed in affairs of importance, and several princes would have raised him to dignities of any kind; but his love of ease and independence made him refuse them all. Being once sent to Venice, upon some negotiation, he spoke in the senate there with so much eloquence, that the judges and advocates left the bar to listen to him. He was also sent by the pope to the kings of France and Spain about a peace; and harangued in such a manner, as astonished all who heard him. It is related of him, that he was always reading mean and obsolete books; and that, on being asked why he amused himself with such stuff, he answered, "because whatever he stole from them was sure to lie concealed; whereas if he was to take the same liberty with authors of note, he should be detected and accused of plagiarism at once." This may serve as a *bon mot*, and that is all the use of inserting it. He died at Padua in 1588, aged 88 years. It is said that he was consummately skilled in civil law, in theology, in history, and all branches of literature: his works do not enable us to decide upon this point. However this we are sure of, that he was an admirable master of the Italian tongue; and that he is cited in the dictionary of La Crusca, as one of the best writers in it. It is on this account, that his works, which are all written in Italian, are even now sought after and read: they consist of dialogues, dissertations, orations, letters, and a tragedy.

SPINCKES (**NATHANIEL**) an eminent nonjuring English divine, was born at Castor in Northamptonshire in the year 1653; and after a private education, was sent to Trinity college in Cambridge in 1669, but afterwards removed to Jesus College. When he had taken the degrees in arts, and got into

into both orders, he became a chaplain in the family of Sir Richard Edgcomb of Mount Edgcomb in Devonshire, where he lived some time. About the year 1681, he was made chaplain to duke Lauderdale; where he contracted a great acquaintance and intimacy with Dr. Hickes, who was his fellow chaplain. Upon the duke's death in 1683, he removed to St. Stephen's Walbrooke in London, where he continued two years curate and lecturer. In 1685, the dean and chapter of Peterborough conferred on him the rectory of Peakirk in Northamptonshire; and while he was rector here, he married a wife who survived him but a week. In 1687, he was made a prebendary of Salisbury; and the same year, instituted to the rectory of St. Martin's in that town. He was deprived of all his preferments in 1690, for refusing to take the oaths to king William and queen Mary. He lived till the 28th of July 1727, and wrote a great many pieces in favor of the nonjuring scheme, and against those who propagated different principles; particularly against Mr. Hoadly, afterwards bishop, whose "Measures of submission to the Civil Magistrates" gave occasion to his publishing two or three pamphlets. He was a man of learning, and particularly skilled in the Saxon language; in which way he was of use to Dr. Hickes. He is said to have been a bishop among the Nonjurors.

SPINOZA (BENEDICT DE) an atheistical philosopher, was the son of a merchant, who was originally a Portuguese; and was born at Amsterdam, about the year 1633. He learned the Latin tongue of a physician, who taught it at Amsterdam; and who is supposed to have been but loose in the principles of religion. He applied himself early to the study of divinity, which he pursued for many years; and afterwards devoted himself entirely to philosophy. *Nemo repente fuit turpissimus* is a maxim, which has often been applied to Spinoza: for he was first a Jew, then a Christian, and lastly an Atheist. He was a Jew by birth; but having a geometrical turn, which made him apt to require a reason for every thing, he quickly disliked the doctrine of the rabbins; and being withal of an open temper, and a great enemy to dissimulation, he soon discovered this dislike to the synagogue. It is said that the Jews offered to tolerate him, provided he would com-

Bayle's Dict.

ply outwardly with their ceremonies ; nay, that they even promised him a yearly pension, being unwilling to lose a man, who was capable of doing such credit to their profession ; but he could not resolve to comply, having an aversion to hypocrisy, as he thought this would be. However, it was only by degrees, that he left their synagogue ; and perhaps he would not have broke with them so soon, had he not been treacherously attacked by a Jew, who gave him a thrust with a knife, as he was coming from a play. The wound was slight, but he believed the assassin designed to kill him. From that time he left them altogether, which was the reason of his excommunication. Afterwards he became a Christian :

In Præfat.
ad tractatum
Patris sui de
tribus Im-
postoribus.

“ he professed to be a Christian, says Sebastian Kortholt, and “ not only went himself to the churches of the Calvinists or “ Lutherans, but likewise frequently exhorted others to go, “ and greatly recommended some particular preachers.”

Nemo repente turpissimus cannot, methinks, be well applied to Spinoza, when from Judaism he became a convert to Christianity, unless we suppose that he was only a Christian outwardly. This was indeed the case ; and it appears not only from his books, but from many anecdotes which are preserved of his life. One day at the Hague, his hostess, who was a Lutheran, asked him, *Whether he thought salvation could be had in her religion ? Your religion, says Spinoza, is a very good one ; and you need seek no other, nor doubt the least of your salvation, provided that to your religion you join a peaceable, quiet, inoffensive life.* That is, live as you should do, and all religions are the same : which however is to say, that none of them are true, or have any pretence to a divine authority. As to his Atheism, it was not perhaps so clear and evident, as not to admit of disputation, till after his death, when his Opera Posthuma put the thing out of doubt. For although his Tractatus Theologico-Politicus, printed at Amsterdam in the year 1670, contains all the seeds of that Atheism, which was afterwards displayed in his Opera Posthuma ; though some writers had shewn clearly enough, that Atheism was fairly deducible from the principles laid down in the Tractatus Theologico-Politicus, yet as Spinoza had not yet been a dogmatist on that head, one could not have been certain of his being an Atheist : such strange, absurd, and contradictory combinations

of

of ideas are frequently found to exist in the head of the same man.

His Opera Posthuma however, as we have observed, put the thing out of doubt; and upon the whole we see, that Spinoza was a Jew by birth, a Christian through policy, and an Atheist by principle. His hypothesis was, that "there is but one substance in nature, and that this only substance is endowed with infinite attributes, and, among others, with extension and thought. Afterwards he affirms, that all bodies in the universe are modifications of that substance, as it is extended; and that, for instance, the souls of men are modifications of that substance, as it thinks: so that God, the necessary and most perfect Being, is the cause of all things that exist, but does not differ from them. He affirms, that there is but one Being, and one nature; and that this Being produces in itself, and by an immanent action, whatever goes by the name of creatures: that he is at once both agent and patient, efficient cause and subject, and produces nothing but what is his own modification." This absurd and monstrous hypothesis is the first principle, on which Spinoza builds his system. He was, it is said, the first who reduced Atheism into a system, and formed it into a regular body of doctrines, ordered and connected according to the manner of the Geometricians; otherwise his opinion is not new. Pagans, Mahometans, and some heretical Christians have maintained it. What are we to make of these passages in Tully? "Neither is Strato, called the natural philosopher, to be heard, who thinks that all divine power was lodged in nature; in which are the causes of producing, increasing, and diminishing, but is without any sense or figure." So again elsewhere, "all things, says Strato, that exist, are effected by nature." The doctrine of the soul of the world, which was so common among the ancients, and made the principal part of the system of the Stoicks, is, at the bottom, the same with that of Spinoza. Read only Cato's discourse in Lucan, especially these three verses:

Estne Dei sedes nisi terra, & pontus, & aer,
Et coelum & virtus? Superos quid quaerimus ultra?
Jupiter est quodcunque vides, quocunque moveris.

See among his posthumous Works the piece entitled *Ethica*.

De Nat.
Deor. l. I.
c. 51.
Quaest.
Acad. L. II.
c. 38.

Pharf. l. IX.
v. 578.

*Is not the seat of Jove, earth, sea, and air,
And heaven, and virtue? where would we farther trace
The God? where'ere we move, whate'ere we see,
Is Jove.*

The first and fundamental principle of the two systems is manifestly the same; and perhaps the difference, if there be any, would be found to consist chiefly in the different manner of explaining it.

Spinoza is generally allowed to have been a sociable, affable, honest, friendly, and a good moral man. He was temperate, liberal, disinterested. He said nothing in conversation, but what was edifying; never swore; never spoke disrespectfully of God; went sometimes to hear sermons, and constantly exhorted others to go. This may seem strange, considering his principles; yet not stranger, if we consider it, than that men should lead wicked lives, who are believers of the gospel. He felt so strong an inclination to enquire after truth, that he renounced the world in a manner, the better to succeed in that enquiry. Not contented to free himself from all manner of business, he also left Amsterdam, because the visits of his friends too much interrupted his speculations; and after often changing his place of residence, settled at the Hague. None of his retirements, however, could prevent his fame and reputation from spreading far and wide; which occasioned him frequent visits at home, as well as invitations from abroad. The famous prince of Condé, whose learning was almost as great as his courage, and who loved the conversation of freethinkers, desired to see Spinoza, and procured him a pass to come to Utrecht, when he commanded there the troops of France. Spinoza went: and though the prince of Condé was gone to visit a post the day Spinoza arrived at Utrecht, yet he returned as soon as possible, and held much discourse with that philosopher. The Palatine court desired to have him, and offered him a professorship of philosophy at Heidelberg. Mr. Fabricius, who was ordered to write to him upon this occasion, promised Spinoza "a full liberty of philosophising; of which, adds he, the elector thinks you will not make an ill use to the prejudice of the religion by law established. If you come hither you will lead a pleasant

"fant life, and such, as becomes a philosopher." Take the original: *philosophandi libertatem habebis amplissimam, qua te ad publice stabilitam religionem conturbandam non abusurum credit.*—*Hoc unum addo, te, si huc veneris, vitam philosopho dignam cum voluptate transacturum.* Spinoza answered, that if he had ever wished to be a professor, he could not have wished for any other professorship, than that which was offered him in the palatinate; "especially for the liberty of philosophising, which his electoral highness vouchsafed to grant him:" *præsertim ob libertatem philosophandi, quam princeps clementissimus concedere dignatur.* It is curious to observe, that among other reasons he gives in excuse for not accepting this professorship, one is, that "he does not know within what bounds he must confine himself, that he might not seem to be a disturber of the religion by law established." *Cogito deinde, says he, me nescire, quibus limitibus libertas ista philosophandi intercludi debeat, ne videar publice stabilitam religionem perturbare velle.* So delicate was this philosopher, where his liberty was in question!

Spinoz. Op.
Post. p. 562.

ibid. p. 564.

ibid. p. 563.

He died of a consumption at the Hague, in February 1677, in the forty-fifth year of his age; so fully confirmed in his atheism, that he had taken some precautions to conceal his wavering and inconstancy, if perchance he should discover any. Mr. Bayle, in his *Thoughts upon Comets*, has given us this account: Spinoza, says he, "was the greatest atheist that ever lived; and he grew so fond of certain philosophic principles, that the better to meditate upon them, he confined himself to a close retirement, renouncing all the pleasures and vanities of the world, and minding nothing but those abstruse meditations. Being upon the point of death, he sent for his landlady; and desired, that she would not suffer any minister to see him in that condition. His reason for it was supposed to be, that he had a mind to die without disputing, and was afraid that the weakness of his senses might make him say something inconsistent with his principles: that is, he was afraid it would be said in the world, that his conscience, awakening at the sight of death, had damped his courage, and made him renounce his opinions." His friends say, that out of modesty he desired, that no sect should be called

Señt. 181.

called after his name. Thus we are told in the preface to his *Posthumous Works*, that “the two initial letters only of the author’s name were put to the book, because a little before his death he expressly desired, that his name should not be prefixed to his *ethicks*, which he had ordered to be printed. And why he did so, no other reason can seemingly be given, but because he would not have the doctrine called in his name. For he says, in the 25th chapter of the appendix to the 4th part of his *Ethicks*, that those who would help others to the attainment of the supreme good, will not desire that their doctrine be called by their names : and where he is explaining what ambition is, he plainly taxes such as do this with being ambitious of glory.” In the mean time, he does not appear to have had many followers. Few have been suspected of adhering to his doctrine ; and among those, who have been suspected, few have studied it ; to which we may add, with Mr. Bayle, that of those who have studied it, few have understood it, by reason of the many difficulties and impenetrable abstractions which attend it. Our Toland seems to have approached the nearest to his system of any modern freethinker : and indeed the doctrines, inculcated in his *Pantheisticon*, are much the same with those of Spinoza.

Nouvelles
de la Re-
publique des
Lettres,
Juillet 1684.
Art. v. in
the Oeuvres
Diverses de
Bayle, t. I.
p. 92.

SPON (CHARLES) a very ingenious and learned Frenchman, was the son of a merchant, and born at Lyons the 25th of December, 1609. He was sent at eleven years of age to Ulm in Germany, from whence his grandfather had removed for the sake of settling in commerce, to learn Latin : and he made a proficiency, suitable to his uncommon parts. He had a fine talent for Latin poetry ; and Mr. Bayle says, that he had an extemporary piece in iambics upon the deluge and last conflagration, composed by him at fourteen years of age, which would have done honor to an adult, if it had been written in the hours of leisure. At his return from Germany, he was sent to Paris ; and lived with Mr. de Rodon in the years 1625 and 1626, who taught him philosophy. Mr. de Rodon was a great master ; and one of those, who had deserted the system of Aristotle, and embraced that of Epicurus, as corrected by the celebrated Gassendi. He studied
also

also mathematics and astronomy under John Baptist Morin ; but did not contract the taint of astrology, with which that otherwise great man was so mortally infected. From 1627, he applied himself to medicine for three or four years ; and quitting Paris in 1632, went to Montpellier, where he was received doctor in that faculty. Two years after, he was admitted a member of the college of Physic at Lyons ; at which place he practised with great success in his profession, till the time of his death. He was made, in 1645, a kind of honorary physician to the king. He maintained a correspondence with all the learned of Europe, and especially with the famous Guy Patin, professor of physic at Paris ; above a hundred and fifty of whose letters to Mr. Spon were published after his death. He was perfectly skilled in the Greek language, and understood the German as well as his own. He always cultivated his talent for Latin poetry, and put the aphorisms of Hippocrates into verse ; but, because others had done the same, did not publish them. He published in 1661 the prognostics of Hippocrates in hexametre verse, which he intitled *Sibylla Medica* ; and dedicated them to his friend Guy Patin. He published some other things of his own, and did great service to the republic of letters, by occasioning the works of other men to be published, as many were at Lyons under his inspection and care : the printing the volume of Sennertus's letters was owing intirely to him. He had a vast veneration and affection for Gassendi, and wrote the following distich at his death, which has been much admired :

Gassendus moritur, Sophia luget, ingemit orbis.

Sponius in luctu est : solus Olympus, ovat.

Mr. Spon died the 21st of February 1684, after an illness of about two months. He was a good-natured man, without either spleen or ambition, of few words, fond of his study, sincere, polite, charitable, pious, and a lover of mankind. He left behind him a son, of whom we shall speak immediately, who became a more illustrious man, than himself had been : he lived to see him so ; and therefore those
lines,

times, where Ovid speaks to Cæsar, are very pertinently applied by Mr. Bayle to him :

—— Natique videtur bene facta fatetur

Esse majora suis, & vinci gaudet ab illo.

Metamorph. Lib. xv.

Nouvelles,
&c. Juin,
1686. Art.
II.

S P O N (JAMES) was the son of Charles Spon, and born at Lyons in 1647. After an education of great care, he was admitted doctor of physic at Montpellier in 1667, and a member of the college of physicians at Lyons in 1669. These two years he spent at Strasburg with the learned Boecler; and there becoming very intimate with Mr. Charles Patin, he contracted, probably from that gentleman, a strong goût for antiquities. Some time after, Mr. Vaillant, the king's antiquary, passing through Lyons to Italy in quest of medals and other antiquities, Mr. Spon accompanied him. — He afterwards, in the years 1675 and 1676, made a voyage to Dalmatia, Greece, and the Levant, in company with Mr. Wheeler; of all which places he has given us a very fine account. Whether he was weak by nature, or hurt himself by this voyage, does not appear; but he never afterwards enjoyed good health. Being of the reformed religion, he was obliged to decamp in 1685, when the edict of Nants was revoked: he intended to retire to Zurich, the freedom of which city had been bestowed in an honorary manner upon his father, and was upon the road thither; but wintering at Vevay, a town upon the lake Lemane, he died there the 25th of December 1686. He was a member of the academy of the Ricovrati at Padua; of that of the Beaux Esprits, established at Nimes by letters patents in 1682: and he would have been an ornament to any society in the world; for, as Mr. Bayle has said of him, and a vast elege it is, “the qualities of a learned and those of an honest man were never more happily united, than in him.”

Nouvelles,
Fevr. 1686.
Art. IX.

He was the author of many valuable and curious works, printed at Lyons; the principal of which are these: 1. Recherches des Antiquitez de Lyon. 1674, 8vo. 2. Ignotorum atque obscurorum Deorum aræ. 1677, 8vo. 3. Voyage de Grece & du Levant 1677, in 3 volumes, 12mo. 4. Histoire de

la Ville, & de l'Etat de Geneva, 1680, in two volumes 12mo. This work was published in English in 1687, folio, after having gone through several editions in the original : which need not be wondered at, since according to Mr. Bayle, who was a very competent judge, it was extremely perfect in its kind. 5. Lettre au P. la Chaise sur l'Antiquité de la Religion, in 12mo. Answered by Mr. Arnaud, but often reprinted. 6. Recherches curieuses d'Antiquité, 1683, 4to. 7. Miscellanea eruditæ Antiquitatis, 1679, and 1683, folio. Besides these, he published several things of a smaller nature, upon subjects relating to his own profession.

Nouvelles,
&c. Janv.
1685. Art.
IV.

SPONDANUS (JOANNES) or John de Sponde, a man of uncommon abilities and learning, was the son of a counsellor and Secretary to Jane d'Albert, queen of Navarre ; and was born at Maulcon de Soule in the country of Biscay, in the year 1557. He made a considerable progress in literature ; and, when he was not more than twenty years of age, began a commentary upon Homer's Iliad and Odyssæe, which was printed at Basil 1583, in folio, with a dedication to his patron the king of Navarre, afterwards Henry IV of France. His notes and observations upon Homer are very inconsiderable, Casaubon calls them futile ; nevertheless, it is wonderful that so young an author should have so much reading and learning as appears in them. The same year, he caused Aristotle's Logic to be printed at Basil, in Greek and Latin, with marginal notes. He abjured the reformed religion in 1593, and immediately published a declaration of his reasons for doing so. He left the court soon after his abjuration, and went to conceal himself in the mountains of Biscay ; where he read and wrote himself to death. He died the 18th of March 1595, and was buried at Bourdeaux. He is represented as having spent this short life of his in much fatigue and misery.

Bayle's Dict.
SPONDANUS.

SPONDANUS (HENRICUS) or Henry de Sponde, a younger brother of John de Sponde, was born the 6th of January 1568, and educated at Ortez ; where the reformed had a college, and where he distinguished himself early by his facility

Niceron,
tom. XI.

cility of acquiring the Latin and Greek languages. Then he applied himself to the study of the civil and canon law, and afterwards went to Tours, whither the parliament of Paris, was transferred: and here his learning and eloquence at the bar bringing him under the notice of Henry IV, then prince of Bearn, he was made by him master of the requests at Navarre. In the mean time, he read with much eagerness the controversial works of Bellarmine and Perron; and these made such an impression on him, that, after the example of his brother John, he forsook the Protestant religion, and embraced the Popish. He made his abjuration at Paris in 1595. In 1600, he went to Rome, where he spent some years: he took priest's orders there in 1606, and that year returned to Paris, but some time after went again to Rome, where he was put into an office by pope Paul V, who loved him much. The great respect he met with in Italy, determined him to spend the remainder of his days there: but, in 1626, he was recalled into France, and made bishop of Pamiers by Lewis XIII. He hesitated at first about accepting this bishopric; but pope Urban VIII, commanding him, he went and entered upon it in May 1627. Soon after his installation, the duke of Rohan, who was commander of the Huguenots, took Pamiers: Spondanus however escaped by a breach in the walls; and the year after, when the town was retaken by the prince of Condé, received letters of congratulation upon his safety from Urban VIII. He quitted Pamiers in 1642, and went to Thoulouse; where he died the year after.

The knowledge he had of Baronius when he was in Italy, and the great friendship that always subsisted between them, suggested to him the design of abridging his *Annales Ecclesiastici*. This he did with Baronius's consent; and not only abridged, but continued them from the year 1497, where Baronius left off, to the year 1640. Both the abridgment and continuation have been often reprinted. Spondanus published also, in folio, *Annales Sacri a Mundi Creatione ad ejusdem Redemptionem*: and some other things of a small kind.

SPOTSWOOD (JOHN) archbishop of St. Andrews in Scotland, was descended from an ancient and distinguished family in that country. His grandfather was slain in the battle of Flodden-field with his king, James IV; and his father, who was a divine, and minister of Calder, and superintendant of Lothian, Merse, and Teviotdale, married Beatrix Crichton, daughter of the laird of Lugton, an ancient baron of Scotland. Our archbishop was born in the year 1565; and the writer of his life tells us, with a very serious air, that he was no sooner brought into the world, than a most remarkable passage accompanied it. For among the rest that were present at his birth, not ordinary gossipers, says he, but women of good note, there was one among them, who in a sober, though in a prophetic fit, taking the child in her arms, called aloud to the rest in these or the like terms, "You may all very well rejoice at the birth of this child; for he will become the prop and pillar of this church, and the main and chief instrument in defending it." He shewed from his childhood a very pregnant wit, great spirit, and a good memory; and being educated in the university of Glasgow, arrived so early to perfection, that he received his degrees in his 16th year. Having made himself a thorough master of prophane learning, he applied himself to sacred; and became so distinguished in it, that at eighteen years of age he was thought fit to succeed his father in the patronage of Calder.

In 1601, he attended Lodowick duke of Lenox as chaplain, in his embassy to the court of France, for confirming the antient amity between the two nations; and returned in the ambassador's retinue through England. In 1603, upon the accession of James I to the throne of England, he was appointed, among other eminent persons, to attend his majesty into that kingdom; and the same year, was advanced to the archbishopric of Glasgow, and made one of the privy council in Scotland. In 1610, he presided in the assembly at Glasgow; and the same year, upon the king's command, repaired to London about ecclesiastical affairs. He was so active in matters, which concerned the recovery and welfare of the church of Scotland, that during the course of his mi-

*Life of
Archbishop
Spotswood,
prefixed to
his "Hist.
" of the
" Church of
" Scotl."
Lond. 1655,
folio.*

nistry, he is supposed to have made no less than fifty journeys from thence to London, chiefly on that account. Having filled the see of Glasgow eleven years, he was translated in 1615 to that of St. Andrews; and thus became primate and metropolitan of all Scotland. The year following, he presided in the assembly of Aberdeen; as he did likewise in several other assemblies for the restoring the ancient discipline, and bringing the church of Scotland to some degrees of uniformity with that of England. He continued in high esteem with king James I, during his whole reign; nor was he less valued by king Charles I, who in 1633 was crowned by him in the Abbey-Church of Holyrood-House. In 1635, he was made chancellor of Scotland; which post he had not held full four years, when the confusions breaking out there obliged him to retire into England. Being broken with age, and grief, and sickness, he went first to Newcastle; and continued there, till by rest and the care of the physicians he had recovered strength enough to travel to London: where he no sooner arrived, than he relapsed, and died the 26th of November 1639. He was solemnly interred in Westminster-Abbey, and an inscription upon brass was fixed over him. He married a daughter of David Lindsay, bishop of Ross; by whom he had several children. Sir Robert Spotswood his second son, was eminent for his abilities and knowledge in the laws; was preferred by king James, and afterwards by king Charles; and was put to death for adhering to the Marquis of Montrose. Lord Clarendon calls him "a worthy honest loyal gentleman, and as wise a man as the Scottish nation had at that time."

Hist. of Re-
bell. b. X.

In 1655, was published at London in folio, archbishop Spotswood's "History of the Church of Scotland, beginning the year of our Lord 203, and continued to the end of the reign of king James VI." In his dedication of this history to king Charles I, dated the 15th of November 1639, he observes very wisely, that "there is not among men a greater help for the attaining unto wisdom, than is the reading of history. We call experience a good mistress, says he, and so she is; but as it is in our Scottish proverb, *she seldom quits*"

"*the cost.* History is not so: it teacheth us at other men's
 "cost, and carrieth this advantage more, that in a few hours
 "reading a man may gather more instructions out of the same,
 "than twenty men living successively one after another
 "can possibly learn by their own experience." This history
 was begun at the influence and command of king James &
 contains a great variety of matters, ecclesiastical and political;
 and is supposed to be written with much fidelity and im-
 partiality.

SPRANGHER (BARTHOLOMEW) a German painter, was the son of a merchant, and born at Antwerp in the year 1546. He was brought up under variety of masters, and then went to Rome; where Cardinal Farnese took him into his service, and afterwards recommended him to pope Pius V. He was employed at Belvidere, and spent thirty eight months in drawing the picture of "*The Day of Judgment*;" which picture is still over that pope's tomb. While he was working upon it, Vasari told his holiness, that "whatever Sprangher did, was so much time lost:" notwithstanding which, the pope commanded him to go on. It is allowed, that he gave himself up to the warmth of an irregular fancy, and wanted judgment; and that there appeared nothing of the Roman gusto in his designs. After a great number of pictures done in several parts of Rome he returned to Germany, and became chief painter to the emperor Maximilian II; and was so much respected by his successor Rodolphus, that that emperor presented him with a gold chain and medal, allowed him a pension, honoured him and his posterity with the title of nobility, lodged him in his own palace, and would suffer him to paint for no body but himself. After many years continuance in his court, he obtained leave to visit his own country; and accordingly went to Antwerp, Amsterdam, Haerlem, and several other places: and having had the satisfaction of seeing his own works highly admired, and his manner almost universally followed in all those parts, as well as in Germany, he returned to Prague, and died in a good old age.

Wood's A-
then. Ox.
vol. II. p.
1096. Lond.
1721.

S P R A T (Dr. THOMAS) bishop of Rochester, and a fine English writer, was the son of a clergyman; and was born at Tallaton in Devonshire, in the year 1636. He was educated at a private school; and, in 1651, admitted a commoner of Wadham College in Oxford. Having taken the degrees in arts, he was chosen fellow of his college; and became a great admirer of Dr. Wilkins, Dr. Seth Ward, Dr. Ralph Bathurst, Mr. Christopher Wren, &c. In 1659, he published two poems; one on the death of Oliver Cromwell, and another on the plague of Athens. He dedicated his panegyric on Cromwell to Dr. Wilkins, who was the warden of his college, and had married Cromwell's sister; and in the dedication tells him, that "his verses are little proportioned and equal to the renown of that prince, on whom they were written; such great actions and lives deserving rather to be the subjects of the noblest pens and most divine phantasies, than of such small beginners and weak essayers in poetry, as himself." He acquired the name of the Pindaric Sprat by this poem, as Mr. Wood relates; but had reason to be ashamed of the title, and no doubt was heartily sick, after the restoration, of all the reputation this poem had gained him; since it then exposed him to great contempt and insult, and to the severities of every writer, who either disliked his person or his principles. "I shall not," says the famous Henry Stubbe, in a piece written against Sprat's *History of the Royal Society*; "I shall not have any Pindaric Ode in the press, dedicated to the happy memory of the most renowned Prince Oliver, Lord Protector; nothing to recommend the sacred urn of that blessed spirit to the veneration of posterity, as if

"His fame like man, the elder it doth grow,

"Will of itself turn whiter too,

"Without what needle's art can do.

"I never compared that regicide to Moses, or his son to Joshua, when other men's flatteries did exorbitate," &c. It must have been very awkward and difficult, for a man even of Sprat's address and eloquence; to repel the attacks of such

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an antagonist; and it was no doubt on that account, that he prudently declined the attempt. What would Sprat have given, after the restoration, to have had all the copies of his panegyric upon Cromwell annihilated? What would he not have given?

When king Charles II, was restored, he turned about, entered into orders, became fellow of the royal society, chaplain to George duke of Buckingham, and afterwards chaplain to the king! In 1664, he wrote "Observations upon M. de Sorbier's Voyage into England:" they are addressed to Dr. Christopher Wren then professor of astronomy in Oxford, and employed in chastising certain indecent liberties, taken by that conceited traveller with the English nation; which they do with great vivacity, wit, and eloquence.

In 1667, he published the "History of the Royal Society," in 4to. which, notwithstanding Mr. Stubbe wrote against it, is in truth an excellent work, and has been reprinted, as it deserved to be, several times. There is prefixed to it an "Ode to the Royal Society," written by Mr. Cowley; in which the following lines relate to Mr. Sprat, whom Cowley always favoured.

" And ne'er did fortune better yet
 " Th' historian to the story fit.
 " As you from all old errors free
 " And purge the body of philosophy;
 " So from all modern follies he
 " Has vindicated eloquence and wit.
 " His candid style like a clean stream does slide,
 " And his bright fancy all the way
 " Does like the sun-shine in it play;
 " It does like Thames, the best of rivers, glide,
 " Where the God does not rudely over-turn,
 " But gently pour the chrystal urn,
 " And with judicious hand does the whole current guide.
 " 'T has all the beauties nature can impart,
 " And all the comely dress without the paint of art.

In 1668, he published an account of Mr. Cowley's life, to be prefixed to that poet's six books de Plantis. It was afterwards

wards enlarged and prefixed to the edition of Mr. Cowley's works, published by our author; to whose care Mr. Cowley had by his last will left his printed works and manuscripts. The same year he was made prebendary of Westminster; and the year after, accumulated the degrees of bachelor and doctor of divinity: he was also minister of St. Margaret's Westminster. In 1680, he was installed canon of Windsor; in 1683, dean of Westminster; and in 1684, bishop of Rochester. Sprat was one of those men, who swum along with the times; so that it is no wonder, if preferment rolled in upon him, when there was great merit in taking no exceptions, nor making the least opposition, to any thing that was done. He was clerk of the closet to king James II, and in 1685 made dean of the royal chapel. The same year, he published "A true Account of the horrid Conspiracy against the late King, his present Majesty, and the present Government;" and the year after was appointed one of the commissioners for ecclesiastical affairs. Both these things made him very obnoxious; and therefore, upon the revolution in 1688, he published two letters, at different times, to the earl of Dorset and Middlesex, in which he endeavoured to justify, or at least to apologize for his own conduct with regard to both. As for drawing up "The Account of the Conspiracy," he owns himself to have been over-influenced to it by the powers above; but declares, that the naming in it certain persons, and in particular lord Russel, whom he had great reason to think well of, was expressly against his judgment and consent. And for the ecclesiastical commission, he assures the earl, that he did not conceive it to be any thing, but what he might in conscience comply with; that it was at the trial of the seven bishops, he was first convinced of the false foundations and mischievous consequences of such a dispensing power, as that on which the declaration for liberty of conscience was grounded; and that, as soon as he did perceive whither that power tended, he resolved to desert the ecclesiastical commission: and it is indeed true, that he actually did leave the commissioners about the 15th of August 1688, at which time he saw them resolved to proceed against such of the clergy, as would not comply with the king's command, for reading in all churches his declaration for liberty of conscience.

In 1692, his lordship with several other persons, was charged with treason by two men, who forged an association under their hands: an account of which the bishop published under the title of, "A Relation of the late wicked Contrivance of Stephen Blackhead and Robert Young against the Lives of several Persons by forging an Association under their Hands." He published a charge to his clergy in 1696: from which time we hear nothing of him till his death, which happened the 20th of May 1713. He died of an apoplexy at Bromley in Kent, and was interred in Westminster Abbey, where a monument was erected to him. He left a son Thomas Sprat, who was well preferred in the church, and survived him about seven years. A volume of his sermons, printed at different times, was collected after his death, and published in 8vo. Though no profound scholar, nor man of great abilities, he was a thorough master in polite and classical literature, and wrote with uncommon propriety, purity, eloquence, and address: but he had too much of the orator in his compositions. Bishop Burnet says of him, that "his parts were very bright in his youth, and gave great hopes, but were blasted by a lazy libertine course of life, to which his temper and good nature carried him, without considering the duties or even the decencies of his profession. He was justly esteemed, adds he, a great master of our language, and one of our correctest writers."

Hist. of his
own Time,
vol. 1. p.
629.

S T. A U L A I R E (FRANCIS, Marquis de) a French poet, was born at Limosin, and spent the younger part of his life in the army. He had a natural, easy, and delicate vein; loved polite letters, which he knew how to make use of; and cultivated poetry. He wrote but few verses, till he was upwards of sixty; and it is remarkable, that his best were wrote at ninety years of age. The duchess of Maine was charmed with his conversation, and drew him to court, where he spent many years of his life. When he was upwards of ninety, he once supped with that great lady, who called him Apollo, and desired him to tell her a certain secret: to which he replied,

La divinité qui s'amuse,
 A me demander mon secret,
 Si j'étais Apollon ne seroit point ma muse :
 Elle seroit Thetis, & le jour finiroit.

that is,

*Were I Apollo, O divinest fair,
 Who deign to ask the secret of a friend,
 You should not be my muse; but I declare
 You should be Thetis, and the day should end.*

Siecle de
 Louis
 tom. II.

“ Anacreon himself, says Voltaire, wrote much worse things, “ when he was a great deal younger.” He was received into the French academy in 1706 for a piece, which the severe Boileau alledged as a reason, why this favor should not be granted him: he thought the piece immoral. When some of the academy expostulated with Boileau concerning his rigor, adding, that the marquiss was a man of quality, and that some regard should be had to that: “ I contest not “ his title to quality, but his title to poetry, said Boileau; “ and I affirm, that he is not only a bad poet, but a poet of “ bad morals.” It was replied, that the marquiss of St. Aulaire did not pretend to be a poet by profession, but only, like Anacreon, wrote little poems for his amusement: “ Anacreon, replied Boileau! have you read Anacreon, of whom “ you speak thus? Do you know, Sir, that Horace, all Horace as he was, thought himself honored by being joined “ with Anacreon? Sir, while you can esteem such verses “ as your marquiss’s, you will oblige me extremely in despi- “ sing mine.”

St. Aulaire died in 1742, aged near a hundred years; some say a hundred and two.

Memoirs of
 the Life and
 Ministerial
 Conduct of
 the late Lord
 Viscount
 Boling-
 broke, p. 21.
 London
 1752, 8vo.

S T. J O H N (HENRY) Lord viscount Bolingbroke, a great philosopher and politician, and famous for the part he acted under both these characters, was descended from an ancient and noble family, and born about the year 1672. His father was Sir Henry St. John, son of Sir Walter St. John, who died at Battersea, his family-seat, upon the 3d of July 1708, in the 87th year of his age: his mother was lady

lady Mary, second daughter and coheirefs of Robert Rich, earl of Warwick. He was bred up with great care, under the inspection of his grandfather, as well as his father; who neglected no means to improve and accomplish him in his tenderest years. Some have insinuated, that he was educated in dissenting principles; and a certain writer says, that he "was well lectured by his grandmother and her confessor, "Mr. Daniel Burgefs, in the Presbyterian way." He has dropped a hint in his letter to Mr. Pope, printed at the end of his letter to Sir W. Windham, which seems to countenance a notion of this kind; and that is, where he speaks of being "condemned, when he was a boy, to read Manton, "the puritanical parson, as he calls him, who made 119 "sermons upon the 119th psalm." But whatever occasional informations or instructions he might receive from his grandmother or her friends, it is very certain, that he had a regular and liberal education; and, having passed through Eaton school, was removed to Christ-church in Oxford, where it may fairly be inferred, from the company he kept and the friendships he made, many of which subsisted in their full strength ever after, that he soon rubbed off the rust of puritanism, if indeed he ever contracted it.

*Memoirs,
&c. p. 247.*

By the time he left the university, he was considered as a person of very uncommon qualifications: and as one, who was sure to make a shining figure in the world. Not indeed without reason. He was in his person perfectly agreeable; had a dignity mixed with sweetness in his looks, and a manner extremely taking. He had great acuteness, great judgment, and a prodigious memory. Whatever he read he retained; and that in so singular a manner, as to make it entirely his own. In the earlier part of his life he did not read much, or at least many books; for which he used to give the same reason that Menage did for not reading Moreri's dictionary: namely, that "he was unwilling to fill his head with "what did not deserve a place there; since when it was once "in, he knew not how to get it out again." But it is probable, that in his youth he was not much given to reading and reflection. With great parts he had, as it usually happens, great passions: and these hurried him into many of those indiscretions and follies, which are common with young men.

men. The truth is, he was a very great libertine in his younger days ; was much addicted to women, and apt to indulge himself in late hours, with all those excesses that usually attend them. This however did not wholly extinguish in him the love of study and the desire of knowledge : “ there has been something always, says he, ready to whisper in my ear, while I ran the course of pleasure and of business, *solve senescentem mature sanus equum ; and while ’tis well, release thy aged horse.*” But my genius, unlike the demon of Socrates, whispered so softly, that very often I heard him not, in the hurry of those passions with which I was transported. Some calmer hours there were ; in them I hearkened to him. Reflection had often its turn ; and the love of study and the desire of knowledge have never quite abandoned me. I am not therefore intirely unprepared for the life I will lead ; and it is not without reason, that “ I promise myself more satisfaction in the latter part of it, than I ever knew in the former.”

On the true
Use of Re-
tirement and
Study.

Memoirs,
Vol. p. 35-

Whatever discredit these youthful extravagancies might bring upon him, they did great honour to his parents ; who, as his historian tells us, though they had it always in their power, yet would not produce him on the stage of publick life, till sufficient time had been allowed, and every method tried, to wear them, in some measure at least, away. Then they married him to the daughter and coheiress of Sir Henry Winchecomb of Bucklebury, in the county of Berks, bart. and upon this marriage a large settlement was made, which proved very serviceable to him in his old age, though a great part of what his lady brought him was taken from him, in consequence of his attainder. The very same year he was elected with Henry Peynnel, esq; for the borough of Wotton-Basset, and sat in the fifth parliament of king William, which met on the 10th of February 1700 ; and in which Robert Harley, esq; afterwards earl of Oxford, was chosen for the first time speaker. This parliament was but of short continuance ; for it ended upon the 24th of June, 1701. The business of it was the impeachment of the king’s ministers ; who were concerned in the conclusion of the two partition-treaties ; and Mr. St. John going with the majority, who were then considered as Tories, ought to be looked upon

as coming into the world under that denomination. We observe this in his favour against those, who have charged him with changing sides, in the earlier part of his life. He was in the next parliament, that met on the 30th of December following; which was the last in the reign of king William, and the first in that of queen Anne. He was charged, so early as the year 1710, with having voted this year against the succession in the house of Hanover; but his historian says, that, in a little piece of his published in 1731, when it was urged as a thing notorious and undeniable, he calls it a false and impudent assertion; that he farther affirms the bill for settling the protestant succession to have passed in 1701, and not in 1702; and likewise observes, that in the same year a bill was brought into parliament by Sir Charles Hedges and himself, entitled, “A Bill for the further security of his majesty’s person, and the succession of the crown in the Protestant line, and extinguishing the hopes of the pretended prince of Wales, and all other pretenders and their open and secret abettors.” What the little piece here referred to is, we know not; nor are we able to learn for certain whether this noble person was or was not concerned in such a vote. All we can pretend to say is, that no answer, which he ever gave to the charge, has yet been allowed to be satisfactory and decisive.—In July 1702, upon the dissolution of the second parliament, the queen making a tour from Windsor to Bath, by way of Oxford, Mr. St. John attended her; and at Oxford, among several persons of the highest distinction, had the degree of doctor of laws conferred upon him.

Persevering steadily in the same tory connections, which he had manifestly embraced against the inclinations of his family, his father and grandfather being both whigs, he gained such an influence and authority in the house, that it was thought proper to distinguish his merit; and, on the 10th of April 1704, he was appointed secretary of war, and of the marines. As this post created a constant correspondence with the duke of Marlborough, we may reasonably presume it to have been the principal foundation of the rumors raised many years after, that he was in a particular manner attached to that noble person. It is certain, that he knew the worth
of

On the Use
and Study of
History,
Lett. 3.

of that great general, and was a sincere admirer of him; but yet he was in no sense his creature, as some have asserted. This he disavowed, when the duke was in the zenith of his power; nor was he then charged, or ever afterwards, by the duke or duchess with ingratitude or breach of engagements to them. Yet, as we say, he had the highest opinion of the duke, which he retained to the last moment of his life; and he has told us so himself in so inimitable a manner, that it would be wrong not to transcribe the passage.

“By the death of king William, says he, the duke of Marlborough was raised to the head of the army, and indeed of the confederacy: where he, a new, a private man, a subject, acquired by merit and management a more deciding influence, than high birth, confirmed authority, and even the crown of Great Britain, had given to king William. Not only all the parts of that vast machine, the grand alliance, were kept more compact and entire; but a more rapid and vigorous motion was given to the whole: and, instead of languishing or disastrous campaigns, we saw every scene of the war full of action. All those wherein he appeared, and many of those wherein he was not then an actor, but abettor however of their action, were crowned with the most triumphant success. I take with pleasure this opportunity of doing justice to that great man, whose faults I knew, whose virtues I admired; and whose memory, as the greatest general and as the greatest minister, that our country or perhaps any other has produced, I honor.”

But whatever might be his regard for the duke of Marlborough at the time we are speaking of, it is certain that it must have been entirely personal; since nothing could be more closely united in all political measures, than he was with Mr. Harley: and therefore, when this minister was removed from the seals in 1707, Mr. St. John chose to follow his fortune, and the next day resigned his employment in the administration. He was not returned in the parliament, which was elected in 1708; but upon the dissolution of it in 1710, Mr. Harley being made chancellor and under-treasurer of the Exchequer, the post of secretary of state was given to Mr. St. John. About the same time he wrote the famous

“Letter

"Letter to the Examiner," to be found among the first of those papers: it was universally ascribed to him, and is indeed an exquisite proof of his keen abilities, as a writer; for in this single short paper are comprehended the outlines of that design, on which Dean Swift employed himself for near a twelvemonth.

Upon the calling of a new Parliament on the 25th of November, he was chosen knight of the shire for the county of Berks, and also burgess for Wotton-Basset; and made his election for the former. He appeared now upon a scene of action, which called forth all his abilities. He sustained almost the whole weight of the business of the peace of Utrecht, which however he was not supposed to negotiate to the advantage of his country; and therefore he has sustained much ill-will and censure on that account ever since. The real state of the case is, that "the two parties, as he himself owns, were become factions in the strict sense of the word." He was of that which prevailed for peace, against those who delighted in war; for this was the language of the times: and so, a peace being resolved on by the English ministers at all adventures, it is no wonder if it was made with less advantage to the nation. He has owned this again, although he has justified the peace in general: "though it was a duty, says he, that we owed to our country, to deliver her from the necessity of bearing any longer so unequal part in so unnecessary a war, yet was there some degree of merit in performing it. I think so strongly in this manner, I am so incorrigible, that if I could be placed in the same circumstances again, I would take the same resolution, and act the same part. Age and experience might enable me to act with more ability and greater skill; but all I have suffered since the death of the Queen, should not hinder me from acting. Notwithstanding this, I shall not be surpris'd, if you think that the peace of Utrecht was not answerable to the success of the war, nor to the efforts made in it. I think so myself, and have always owned, even when it was making and made, that I thought so. Since we had committed a successful folly, we ought to have reaped more advantage from it, than we did."

Patriot
king, pag.
238. 8vo.

On the use
and study of
Hist. lett. 3.

In

In July 1772, he had been created Baron St. John of Le-diard-Tregoze in Wiltshire, and Viscount Bolingbroke; and was also the same year appointed Lord Lieutenant of the county of Essex. But these honors not answering his expectations, for his ambition was undoubtedly great, he formed a design of taking the lead in public affairs from his old friend Mr. Harley, then Earl of Oxford: which proved in the issue unfortunate to them both. It must be observed, that Paulet St. John, the last Earl of Bolingbroke, died the 5th of October, preceding his creation; and that the earldom became extinct by his decease. The honor however was promised to him: but his presence in the house of commons being so necessary at that time, the Lord Treasurer prevailed upon him to remain there during that session; upon an assurance, that his rank should be preserved for him. But, when he expected the old title should have been renewed in his favor, he was put off with that of Viscount; which he resented as an affront, and looked on it as so intended by the Treasurer, who had got an Earldom for himself. See how Lord Bolingbroke speaks of this: "I continued, says he, in the house of com-
 "mons, during that important session which preceded the
 "peace; and which, by the spirit shewn through the whole
 "course of it, and by the resolutions taken in it, rendered
 "the conclusion of the treaties practicable. After this, I
 "was dragged into the house of Lords in such a manner, as
 "to make my promotion a punishment, not a reward; and
 "was there left to defend the treaties alone. It would not
 "have been hard, continues he, to have forced the Earl of
 "Oxford to use me better. His good intentions began to
 "be very much doubted of: the truth is, no opinion of his
 "sincerity had ever taken root in the party; and, which
 "was worse perhaps for a man in his station, the opinion of
 "his capacity began to fall apace. — I began in my heart to
 "renounce the friendship, which, till that time, I had pre-
 "served inviolable for Oxford. I was not aware of all his
 "treachery, nor of the base and little means which he em-
 "ployed then, and continued to employ afterwards, to ruin
 "me in the opinion of the Queen, and every where else.
 "I saw however, that he had no friendship for any body;
 "and that with respect to me, instead of having the ability
 "to

Letter to
Wyndham.

“to render that merit, which I endeavoured to acquire, an addition of strength to himself, it became the object of his jealousy, and a reason for undermining me.” There was also another transaction, which passed not long after Lord Bolingbroke’s being raised to the peerage, and which helped to increase his animosity to that minister. In a few weeks after his return from France, her Majesty bestowed the vacant ribbons of the order of the garter upon the Dukes Hamilton, Beaufort, and Kent, and the Earls Pawlet, Oxford, and Strafford. Bolingbroke thought himself here again ill used, having an ambition, as the minister well knew, to receive such an instance as this was of his mistress’s grace and favor. Upon the whole therefore, it is no wonder that, when the Treasurer’s staff was taken from this old friend, he expressed his joy by entertaining that very day, July 7, 1714, at dinner the Generals Stanhope, Cadogan, and Palmer, with Sir William Wyndham, Mr. Craggs, and some other gentlemen. Oxford said upon his going out, that some of them would smart for it; and Bolingbroke was far from being insensible of the danger, to which he stood exposed: yet he was not without hopes still of securing himself, by making his court to the whigs; and it is certain, that a little before this he had proposed to bring in a bill to the house of Lords, to make it treason to enlist soldiers for the Pretender, which was passed into an act.

Nevertheless, soon after the accession of King George to the throne in 1714, the seals were taken from him, and all the papers in his office secured: yet, during the short session of parliament at this juncture, he applied himself with his usual industry and vigor, to keep up the spirits of the friends to the late administration, without omitting any proper occasion of testifying his respect and duty to his Majesty; in which spirit he assisted in settling the civil list, and other necessary points. But, soon after the meeting of the new parliament, finding himself in imminent danger, he withdrew; and crossed the water privately to France, in the latter end of March 1715. The Continuator of Rapin’s history represents him, as having fled in a kind of a panic: “Lord Bolingbroke’s heart began to fail him, says that historian, as soon as he heard that Prior was landed at Dover, and had
“ pro-

“promised to reveal all he knew. Accordingly that evening
 “his lordship, who had the night before appeared at the
 “play-house in Drury-lane, and bespoke another play for
 “the next night, and subscribed to a new opera, that was to
 “be acted some time after, went off to Dover in disguise as
 “a servant to Le Vigne, one of the French King’s mes-
 “sengers :” but his lordship ever affirmed the step to have
 been taken upon certain and repeated informations, that a
 resolution was taken by the men in power, not only to prose-
 cute, but to pursue him to the scaffold.

Upon his arrival at Paris, he received an invitation from
 the Pretender, then at Barr, to engage in his service : which
 he absolutely refused, and made the best application, that his
 present circumstances would admit, to prevent the extremity
 of his prosecution in England. After a short stay at Paris,
 he retired into Dauphine, where he continued till the begin-
 ning of July ; when, upon receiving a message from some
 of his party in England, he complied with a second invita-
 tion from the Pretender : and taking the seals of the secre-
 tary’s office at Commerc, he set out with them for Paris,
 and arrived thither the latter end of the same month, in or-
 der to procure from that court the necessary succors for his
 new master’s intended invasion of England. The vote for
 impeaching him of high treason had passed in the house of
 Commons on the 10th of June preceding ; and six articles
 were brought into the house, and read by Mr. Walpole,
 August the 4th, 1715, which were in substance as follows :

1. That, whereas he had assured the ministers of the States
 General, by order from her Majesty in 1711, that she would
 make no peace but in concert with them ; yet he sent Mr.
 Prior to France that same year, with proposals for a treaty of
 peace with that Monarch, without the consent of the Allies.
2. That he advised and promoted the making of a separate
 treaty or convention with France, which was signed in Sep-
 tember.
3. That he disclosed to Mr. Mesnager, the French
 minister at London, this convention, which was the preli-
 minary instructions to her Majesty’s plenipotentiaries at
 Utrecht, in October.
4. That her Majesty’s final instruc-
 tions to her said plenipotentiaries were disclosed by him to
 the Abbot Gualtier, an emissary of France.
5. That he dis-
 closed

closed to the French the manner, how Tournay in Flanders might be gained by them. 6. That he advised and promoted the yielding up of Spain and the West Indies to the Duke of Anjou, then an enemy to her Majesty. — These articles were sent up to the Lords in August; in consequence of which, he stood attainted of high treason, September the 10th of the same year.

In the mean time, his new engagements with the Pretender had the same issue: for the year 1715 was scarcely expired, when the seals and papers of his new Secretary's office were demanded, and given up; and this was soon followed by an accusation, branched into seven articles, in which he was impeached of treachery, incapacity, and neglect. Thus discarded, he resolved to make his peace, if it were possible, at home. He set himself immediately in earnest to this work; and in a short time by that activity, which was the characteristic of his nature, and with which he constantly prosecuted all his designs, he procured, through the mediation of the Earl of Stair, then the British Ambassador at the French court, a promise of pardon upon certain conditions from the King; who, in July 1716, created his father, Baron of Battersea and Viscount St. John. Such an extraordinary variety of distressful events had thrown him into a state of reflection; and this produced, by way of relief, a *consolatio philosophica*, which he wrote the same year, under the title of "Reflections upon exile." In this piece, he has drawn the picture of his own exile: which, being represented as a violence, proceeding solely from the malice of his persecutors, to one who had served his country with ability and integrity, is by the magic of his pen converted not only into a tolerable, but what appears to be an honorable station. He had also this year wrote several letters, in answer to the charge laid upon him by the Pretender and his adherents, which were printed at London in 1735, 8vo, together with answers to them by Mr. James Murray, afterwards made Earl of Dunbar by the Pretender: but being then immediately suppressed, are reprinted in Tindal's continuation of Rapin's history of England. The following year he drew up a vindication of his whole conduct with respect to the Tories, in the form of a letter to Sir William

Wyndham, which was printed in 1753, 8vo. It is written with the utmost elegance and address, and abounds with interesting and entertaining anecdotes.

His first lady being dead, he espoused about this time a second, of great merit and accomplishments, who was niece to the famous Madam de Maintenon, and widow of the Marquis de Villette; with whom he had a very large fortune, encumbered however with a long and troublesome law-suit. In the company and conversation of this lady, he passed his time in France, sometimes in the country, and sometimes at the capital, till 1723: in which year, after the breaking up of the parliament, the King was pleased to grant him a full and free pardon. Upon the first notice of this favor, the expectation of which had been the governing principle of his political conduct for several years, he returned to his native country. It is observable, that Bishop Atterbury was banished at this very juncture; and happening, on his being set ashore at Calais, to hear that Lord Bolingbroke was there, he said, "Then I am exchanged." His Lordship having obtained, about two years after his return, an act of parliament to restore him to his family-inheritance, and to enable him to possess any purchase he should make, pitched upon a seat of Lord Tankerville, at Dawley near Uxbridge in Middlesex; where he settled with his lady, and gratified the politeness of his taste, by improving it into a most elegant villa. Here he amused himself with rural employments, and with corresponding and conversing with Pope, Swift, and other friends; but was by no means satisfied within: for he was yet no more than a mere titular Lord, and stood excluded from a seat in the house of Peers. Inflamed with this taint that yet remained in his blood, he entered again, in 1726, upon the public stage; and disavowing all obligations to the minister Walpole, to whose secret enmity he imputed his not having received all the effects of royal mercy that were intended him, he embarked in the opposition; and distinguished himself by a multitude of pieces, wrote during the short remainder of that reign, and for some years under the following, with great boldness against the measures that were then pursued. Besides his papers in the *Craftsman*, he published several pamphlets; which were afterwards reprinted in
the

the second edition of his political tracts, and in the collection of his works.

Having carried on his part of the siege against the minister with inimitable spirit for ten years, he laid down his pen, upon a disagreement with his principal coadjutors; and, in 1735, he retired to France, with a full resolution never to engage more in public business. Swift, who knew that this retreat was the effect of disdain, vexation, and disappointment; that his lordship's passions ran high, and that his attainder unreversed still tingled in his veins, concluded him certainly gone once more to the pretender, as his enemies gave out: but he was rebuked for this by Mr. Pope, who assured him, that it was absolutely untrue in every circumstance, that he had fixed in a very agreeable retirement near Fountainbleau, and made it his whole business vacare literis. His lordship had now passed the 60th year of his age; and through as great a variety of scenes both of pleasure and business, as any of his contemporaries. He had gone as far towards reinstating himself in the full possession of his former honors, as great parts and great application could go; and was at length convinced, that the door was finally shut against him. He had not been long in his retreat, when he began a course of "Letters on the study and use of history," for the use of the Lord Cornbury, to whom they are addressed. They were published in 1752; and though they are drawn up, as all his lordship's things are, in a most elegant and masterly style, and abound with the justest and deepest reflections, yet, on account of some freedoms taken with ecclesiastical history, they exposed him to much censure. Subjoined to these letters are, his piece "upon exile," and a letter to Lord Bathurst, "on the true use of study and retirement:" both full of the finest reflections, as finely expressed.

Upon the death of his father, who lived to be extremely old, he settled at Battersea, the ancient seat of the family, where he passed the remainder of his life in the highest dignity. His age, his great genius, perfected by long experience and much reflection, gave him naturally the ascendant over all men: and he was, in truth, a kind of oracle to all men. He was now as great a philosopher, as he had been before a statesman: he read, he reflected, he wrote, abundantly.

Orrery's remarks on the life and writings of Swift. Lett. xix.

dantly. Pope and Swift, one the greatest poet, the other the greatest wit, of his time, perfectly adored him: and it is well known, that the former received from him the materials for his incomparable poem, "The essay on man." Read the following words of a noble lord, who knows experimentally the sweets of otium cum dignitate: "Lord Bolingbroke, " says he, had early made himself master of books and men; " but in his first career of life, being immersed at once in " business and pleasure, he ran through a variety of scenes " in a surprising and eccentric manner. When his passions " subsided by years and disappointments, when he improved " his rational faculties by more grave studies and reflection, " he shone out in his retirement with a lustre peculiar to " himself, though not seen by vulgar eyes. The gay states- " man was changed into a philosopher, equal to any of the " sages of antiquity. The wisdom of Socrates, the dignity " and ease of Pliny, and the wit of Horace, appeared in all " his writings and conversation."

Yet, even in this retirement, it is plain that he did not neglect the consideration of public affairs: for after the conclusion of the last war in 1747, upon measures being taken, which did not agree with his notions of political prudence, he began " some reflections on the present state of the nation, " principally with regard to her taxes and debts, and on the " causes and consequences of them:" but he did not finish them. In 1749, came out his " Letters on the spirit of patri- " otism, on the idea of a patriot king, and on the state of " parties, at the accession of King George I:" with a preface, wherein Mr. Pope's conduct, with regard to that piece, is represented as an inexcusable act of treachery to him. Pope, it seems, had caused some copies of these letters, which had been lent him for his perusal, to be clandestinely printed off; which however, if it was without the knowledge of his noble friend, was so far from being treacherously meant to him, that it proceeded from an excess of love and admiration of him. The noble lord knew this well enough, and could not possibly see it in any other light: but being angry with Mr. Pope, for having taken into his friendship a man, whom he thought extremely ill of, and for having adopted at the instigation of that man a system, different from what had been
laid

laid down in the original "essay on man," he could not forbear giving a little vent to his resentment: and his lordship was the more to blame, as he himself has in effect excused Pope, by saying, that he was in a very infirm state, and even in his last illness, when he suffered this change of principles to be made in him.

See, "A letter to the most impudent man alive:" written most certainly by lord Bolingbroke.

His lordship had often wished to fetch his last breath at Battersea; and this he did on the 15th of November 1751, on the verge of fourscore years of age. His corpse was interred with those of his ancestors in that church, where there is a marble monument erected to his memory, with the following inscription:

Here lies
Henry St. John:
In the reign of Queen Anne
Secretary of war, secretary of state,
And Viscount Bolingbroke.
In the days of King George I,
And King George II,
Something more and better.
His attachment to Queen Anne
Exposed him to a long and severe persecution.
He bore it with firmness of mind.
The enemy of no national party,
The friend of no faction.
Distinguished under the cloud of a proscription,
Which had not been intirely taken off,
By zeal to maintain the liberty,
And to restore the ancient prosperity
Of Great Britain.

His lordship's estate and honors descended to his nephew, the present Lord Bolingbroke: the care and benefit of his manuscripts he left to Mr. Mallet, who published them, together with his works already printed, in 1754, in five volumes, 4to. They may well enough be divided into political and philosophical works; the former of which have been touched upon already, and consist of "Letters upon history," "letter to Wyndham, letters on patriotism," and papers in the craftsman, which had been separately printed in three

volumes, 8vo. under the title of "Dissertation upon parties, remarks on the history of England, and political tracts." His philosophical works consist of, "The substance of some letters written originally in French about 1720 to Mr. de Pouilly; letter occasioned by one of Archbishop Tillotson's sermons; and letters or essays addressed to Alexander Pope, Esq.:" in which all subjects, relating to philosophy and religion, are treated in a most agreeable and elegant manner. As Mr. Mallet had published an 8vo edition of the "Letters on history," and the "Letter to Wyndham," before the 4to edition of the works came out, so he published separately the philosophical writings, in five volumes 8vo, after. These essays, addressed to Pope on philosophy and religion, contain many things, which clash with the great truths of revelation; and on this account, not only exposed the deceased author to the animadversions of several writers, but occasioned also a presentment of his works by the grand jury, of Westminster. His lordship, it is to be feared, was a very indifferent christian, since there are numberless assertions in his works, plainly inconsistent with any belief of revelation: but then there are numberless truths, set forth in the finest manner, with all the powers of elegance and fancy; and which will amply reward the attention of a reader, who knows how to distinguish them from the errors they are mixed with. Swift has said, in a letter to Pope, that "If ever Lord Bolingbroke trifles, it must be when he turns divine:" but then he allows, that "when he writes of any thing in this world, he is not only above trifling, but even more than mortal." In short, whatever imperfections may be discovered in him, with regard to certain principles and opinions, he was considered as a man of great parts and universal knowledge, the most extraordinary person of the age he lived in; and as a writer, one of the finest that any age has produced.

Mr. Pope esteemed him, almost to a degree of adoration; and has blazoned his character in the brightest colors, that wit could invent, or fondness bestow. Mark, how he apostrophizes him in the essay on man;

- " In parts superior what advantage lies ?
 " Tell, for you can, what is it to be wise ?
 " 'Tis but to know, how little can be known,
 " To see all others faults, and feel our own.
 " Condemn'd in business, or in arts to drudge,
 " Without a second, or without a judge :
 " Truths would you teach, to save a sinking land ?
 " All fear, none aid you, and few understand.
 " Painful preheminance ! yourself to view
 " Above life's weakness, and its comforts too."

Epist. iv. ver. 259.

So at the conclusion, the excellent bard has immortalized both himself and his noble friend, by whose persuasion this incomparable didactic poem was begun and finished, in the following enchanting lines :

- " Come on, my friend, my genius, come along,
 " Oh, master of the poet and the song !
 " And while the muse now stoops, or now ascends
 " To man's low passions, or their glorious ends,
 " Teach me, like thee, in various nature wise,
 " To fall with dignity, with temper rise ;
 " Form'd by thy converse, happily to steer
 " From grave to gay, from lively to severe :
 " Correct with spirit, elegant with ease,
 " Intent to reason, or polite to please.
 " Oh ! while along the stream of time thy name
 " Expanded flies, and gathers all its fame ;
 " Say, shall my little bark attendant fail,
 " Pursue the triumph, and partake the gale ?
 " When Statesmen, Heroes, Kings, in dust repose,
 " Whose sons shall blush their fathers were thy foes,
 " Shall then this verse to future age pretend,
 " Thou wert my guide, philosopher, and friend ?
 " That urg'd by thee, I turn'd the tuneful art
 " From sounds to things, from fancy to the heart ;
 " For wit's false mirror held up nature's light ;
 " Shewed erring pride, **WHATEVER IS, IS RIGHT ;**

K k 4

" That

STANLEY.

“ That reason, passion, answer one great aim ;
 “ That true self-love and social are the same ;
 “ That virtue only makes our bliss below ;
 “ And all our knowledge is, ourselves to know.

It may be proper to observe, that a great many letters, and some little pieces of poetry, for which he had a natural and easy turn, are scattered about in several collections, but are not to be found in the edition of his works : as are not some pieces, published in the 8vo collection of his political tracts, and the dedication to Lord Orford prefixed to his “ Remarks on the history of England.”

STANLEY (THOMAS) Esq; an English gentleman prodigiously learned, was the son of Sir Thomas Stanley, and born at Cumberlow-Green in Hertfordshire, about the year 1644. At the age of fourteen, he was sent to Cambridge, and placed in Pembroke Hall. He was a great linguist and philologer, and had something of a genius for poetry ; for before he left the university, he composed several little pieces in that way, which, together with some translations out of French, Italian, and Spanish authors, were published some time after. When he had taken his degrees in Cambridge, he was also incorporated into the university of Oxford. Then he performed the tour of France, Italy, and Spain ; and upon his return home, placed himself in the Middle Temple in London, and soon after married a daughter of Sir James Engan of Flower in the county of Northampton. This alteration however of his state of life did not alter in the least the state of his temper and disposition. He pursued his studies as vigorously as before. He did not complain perhaps, as a learned Chancellor of France has done in print, that he *had not more than six hours to study on his wedding-day* ; yet his vast application must needs appear to all, who consider the greatness of his undertakings, and the short limits of life he had to finish them in. The first work he published was, “ the history of philosophy, containing the lives, opinions, actions, and discourses of the philosophers of every sect.” He dedicated it to his uncle Sir John Marsham, the well-known author of the *Canon Chronicus* ; and in the dedication gives

Athenæ
Oxon.

Budæus de
affe. Præ-
fat.

gives this short account of his plan. "The learned Gassendus, says he, was my precedent; whom nevertheless I have not followed in his partiality. For he, though limited to a single person, yet giveth himself liberty of enlargement, and taketh occasion from this subject, to make the world acquainted with many excellent disquisitions of his own. Our scope, being of a greater latitude, affords less opportunity to favour any particular, while there is due to every one the commendation of their own deserts." This work has gone through four editions in English; it was also translated into Latin, and published at Leipzig in the year 1711, with considerable additions and corrections. The account of the Oriental learning and philosophy, with which it concludes, is very nice and curious; and did not escape the notice of Mr. le Clerc, who published a Latin translation of it in the year 1690, and placed it at the end of the second volume of his *Opera Philosophica*. Montaigne would have been charmed with this work of Mr. Stanley: "how much do I wish, says he, that, while I live, either some other or Justus Lipsius, the most learned man now living, of a most polite and judicious understanding, and truly resembling my Turnebus, had both the will, and health, and leisure sufficient, sincerely to collect into a register, according to their divisions and classes, as many as are to be found of the opinions of the ancient philosophers, about the subject of our being and manners, their controversies, the succession and reputation of sects: with the application of the lives of the authors and their disciples to their own precepts, in memorable accidents and upon exemplary occasions! what a beautiful and useful work would that be?" It is worth observing also, that Mr. Stanley has here supplied one of the desiderata, mentioned by lord Bacon in his work, *De Augmentis Scientiarum*. "I could wish," says the great author, "a collection made, but with diligence and judgment, *De Antiquis Philosophiis*, out of the lives of ancient philosophers; out of the parcels of Plutarch, of their *Placits*; out of the citations of Plato; out of the confutations of Aristotle; out of a sparfed mention found in other books, as well of Christians as Heathens, as out of Lactantius, Philo, Philostratus, and the rest:

Essays, B.II.
ch. 12.

Lib. III.
cap. 4.

for

“ for I do not yet see a work of this nature extant. But
 “ here I must give warning, that this be done distinctly, so as
 “ the philosophies, every one separately, be composed and
 “ continued, and not collected by titles and handfuls, as
 “ hath been done by Plutarch. For every philosophy, while
 “ it is entire in the whole piece, supports itself; and the
 “ opinions maintained therein give light, strength, and cre-
 “ dence mutually one to the other: whereas, if it be broken
 “ to pieces, it will appear more harsh and dissonant. Thus,
 “ when I read in Tacitus the actions of Nero or of Clau-
 “ dius, invested with circumstances of times, persons and
 “ motives, I find them not so strange, but that they may be
 “ true: but when I read the same accounts in Suetonius
 “ Tranquillus, represented by titles and common places,
 “ and not in order of time, they seem monstrous and alto-
 “ gether incredible. So is philosophy, when it is propound-
 “ ed intire, and when it is sliced and dissected into frag-
 “ ments.”

When Mr. Stanley had finished this work, and it is said that he had finished it before he was eight and twenty years of age, he undertook *Æschylus*, the most knotty and intricate of all the Greek poets; and after a world of pains, spent in restoring his text and illustrating his meaning, published an accurate and beautiful edition of that author. Besides these monuments of his learning, which are published, there were many other proofs of his unwearied application, remaining in manuscript after his death, and preserved in the celebrated library of More, Bishop of Ely: viz. his large Commentaries on *Æschylus*, in eight volumes in folio, which were never published; his *Adversaria* or Miscellaneous Remarks on several passages in *Sophocles*, *Euripides*, *Callimachus*, *Hesychius*, *Juvenal*, *Persius*, and other authors of antiquity; copious Prelections on *Theophrastus's* Characters; and a Critical Essay on the First Fruits and Tenths of the Spoil, said in the epistle to the Hebrews to be given by Abraham to Melchisedeck. His works were certainly much above his years, and in this he might be considered as a second *Picus Mirandula*. He died also much about the same age, namely, in his thirty third or thirty fourth year; leaving our
 nation

nation much indebted to his family, for affording two such Englishmen as Sir John Marſham and himſelf. His death happened in the year 1678.

STATIUS (PUBLIUS PAPINIUS) an ancient Roman poet, was deſcended of a good family at Sellæ, a town in Epirus, not far from the famous Dodonæan grove. He was born at Naples, but at what time is uncertain, though probably about the beginning of the reign of Claudius. His father had ſettled there ſome years before, had opened a ſchool of rhetoric and oratory, and met with encouragement ſuitable to his great merits and learning. He removed afterwards to Rome, and engaged in the ſame profeſſion with equal ſucceſs. Here our poet, though very young, fell in love with a widow named Claudia, and married her ſoon after. She was a lady of a fine wit, accompliſhed in many parts of learning, poetry in particular; and appears to have aſſiſted him in many of his compositions, and eſpecially in his Thebaid. Thus we find him ſaying,

——— *longi tu ſola laboris*
Conſcia, cumque tuis crevit mea Thebais annis.

SYLV. Lib. III. c. 5.

He has inſcribed the poem, from whence theſe lines are taken, to his wife Claudia; and he treats her with the utmoſt eſteem and tenderneſs. She very well deſerved ſuch treatment; as ſhe affectionately ſympathiſed with him upon every occaſion. In this very poem he mentions her rejoicing with him at the marks of favour he received from the emperor Domitian, and for his three victories at the Alban Games; and alſo her concern for his ill ſucceſs, when he loſt the prize in the Capitol. His character was ſoon eſtabliſhed at Rome; and his Sylvæ, or Miſcellaneous Pieces, introduced him to the acquaintance of the greateſt wits of his age. “It is very remarkable, ſays Voſſius, that Martial, who was a great admirer of Stella the poet, ſhould never make the leaſt mention of Statius; who alſo was ſo intimate with Stella, that he dedicated to him the firſt book of his Sylvæ.” But this, he ſuppoſes, might proceed from envy and emulation in Martial;

De Poetis
Latinis.

tial; who could not bear, that Statius should run away with so much of Domitian's favour, for making quick extemporary verses, which Martial claimed as his own particular province. He was recommended to the emperor by Paris, a favorite actor; who obtained for him the honour of being admitted to sit at table with the emperor among his chief ministers. It is supposed his circumstances were but low, before he became acquainted with Paris, and that he was obliged to sell his poems to the best bidder for subsistence; for Juvenal mentions a tragedy called Agave, which was purchased by Paris, in the following lines:

*Curritur ad vocem jucundam & carmen amica
Thebaidos, lætam fecit cum Statius urbem,
Promisitque diem, tanta dulcedine captos
Afficit ille animos, tantaque libidine vulgi
Auditur: sed cum fregit subsellia versu,
Esurit, intactam Paridi nisi vendit Agaven.*

SATYR. VII.

Having for some time exercised his muse in these Miscellanies, he next attempted his Thebaid; in which he was assisted by Maximus Junius, a man of quality and singularly learned. This poem cost him twelve years labour:

*O mihi bis senos multum vigilata per annos
Thebai. —*

THEB. Lib. XII.

and he was grown old by the time he had finished it. He returned to Naples to correct it, and soon after set about the Achilleid; but did not live to go far with that work. We have no account of the time, or manner of his death. It probably happened in Trajan's time, and at Naples; as it does not appear, that he had any call to Rome after Domitian's decease. It is a great singularity in the history of Statius, that he is not mentioned by any of his contemporaries, excepting Juvenal; and, as some have thought, not even by him without a mixture of satyr. Whether this silence about him flowed from some ill qualities which made him disliked, is no where said: in the mean time it is easy to conceive, that

that his flatteries of Domitian, which it must be confessed were inordinate, and the very great favours conferred on him by that detested emperor, might create him no small envy and ill will. We have extant of this poet, his *Sylvæ* in five books, his *Thebaid* in twelve books, and his *Achilleis* in two. He has been considered among the poets, as Alexander the Great was among the heroes : he has great virtues, and great vices. Sometimes his verse runs in a truly lofty and majestic strain ; sometimes he mounts above the clouds, in a high bombastick stile ; and sometimes, Icarus like, he falls from these heights down to the very ground. Upon which account Strada supposes him to be seated upon the summit of Parnassus, and in so much danger, that he seems to be like a man, who is just ready to fall. Statius, as well as his contemporary Silius Italicus, paid a great veneration to the memory of Virgil ; which he shewed, like him, by frequently visiting his tomb, which was near Naples, and by annually celebrating his birth-day.

— *Maroneique sedens in margine templi
Sumo animum, & magni tumulis ad canto magistri.*

THEBAID, Lib. IV. v. 4.

Like him too, he endeavoured to imitate Virgil ; but with all deference to the superior talents of his great master :

— *nec tu divinam Æneida tenta,
Sed longe sequere, & vestigia semper adora.*

THEBAID, Lib. XII.

Scaliger says, that “ none of the ancients or moderns have
“ approached the majesty of Virgil so nearly, as Statius ; who
“ had even yet been nearer to him, if he had not affected to
“ be so near : for being naturally sublime, his efforts only
“ carried him into the bombast.” And he goes on to set
him above all other poets, not excepting, according to his
usual partiality, even Homer himself : while others have not
considered him in near so high a light. We must not con-
found Publius Papinius Statius, as some have done, with an-
other Statius, whose surname was Surculus ; or, as Suetonius
calls

De Re Po-
etic. Lib. vi.

De Cloris
Rhetor.

calls him, Ursulus. This latter was indeed a poet, as well as the other; but he lived at Tolosa in Gaul, and taught rhetoric in the reign of Nero.

The best editions of Statius are these two: that in usum Delphini cum interpretatione & notis Claudii Beralci, Paris, 1685, in two volumes, 4to; and that cum notis integris Frederici Gronovii & selectis variorum, curâ Veenhufii, L. Bat. 1671, 8vo. The best edition of the Sylvæ is that cum notis & emendationibus Jeremiæ Markland, Lond. 1728, 4to.

From the
Gen. Dict.

"Apology
"for him-
"self and
"his wri-
"tings,"
printed a-
mong his
"Political
"Wri-
"tings,"
1715, 12mo.

STEELE (Sir RICHARD) an English writer, who made himself famous by his zeal in political matters, as well as by the various productions of his pen, was born of English parents at Dublin in Ireland; but the year of his birth is not mentioned. His family was a gentleman's; and his father was a counsellor at law, and private secretary to James, the first duke of Ormond. Sir Richard was carried out of that kingdom while he was very young; and was educated, together with his friend Mr. Addison, at the Charter-House school in London. In 1695, he wrote a poem on the funeral of queen Mary, intitled, "The Procession." His inclination leading him to the army, he rode for some time privately in the guards. He became an author first, as he tells us himself, when an ensign of the guards, a way of life exposed to much irregularity; and being thoroughly convinced of many things, of which he often repented, and which he more often repeated, he wrote for his own private use a little book, called "The Christian Hero," with a design principally to fix upon his own mind a strong impression of virtue and religion, in opposition to a stronger propensity towards unwarrantable pleasures. This secret admonition was too weak; and therefore in the year 1701, he printed the book with his name, in hopes that a standing testimony against himself, and the eyes of the world upon him in a new light, might curb his desires, and make him ashamed of understanding and seeming to feel what was virtuous, and yet of living so contrary a life. This had no other effect, but that from being thought no undelightful companion, he was soon reckoned a disagreeable fellow. One or two of his acquaintance thought fit to misuse him, and try their valour upon him;

and

and every body he knew measured the least levity in his words or actions with the character of "The Christian Hero." Thus he found himself slighted, instead of being encouraged, for his declarations as to religion; so that he thought it incumbent upon him to enliven his character. For this reason he wrote the comedy, called "The Funeral, or Grief a-la-Modè," which was acted in 1702; and, as nothing makes the town fonder of a man, than a successful play, this, with some other particulars enlarged upon to advantage, obtained the notice of the king; and his name, to be provided for, was, he says, in the last table-book ever worn by the glorious and immortal William the third. So far from himself; and there is no reason to disbelieve him.

He had before this obtained a captain's commission in the lord Lucas's regiment of fusiliers by the interest of the lord Cutts, to whom he had dedicated his *Christian Hero*, and who likewise appointed him his secretary. His next appearance as a writer, we use his own words again, was in the quality of the lowest minister of state, to wit, in the office of *Gazetteer*; where he worked faithfully, according to order, without ever erring, he says, against the rule observed by all ministries, to keep that paper very innocent and very insipid. He was introduced by Mr. Addison's means into the acquaintance of the earls of Halifax and Sunderland, by whose interest he was appointed *Gazetteer*. His next productions were comedies; "*The Tender Husband*" being acted in 1703, as was "*The Lying Lovers*" in 1704. In 1709, he began "*The Tatler*:" the first of which was published the 12th of April 1709, and the last the 2d of January 1710-11. This paper greatly increased his reputation and interest; and he was soon after made one of the commissioners of the stamp office. Upon laying down "*The Tatler*," he set up, in concert with Mr. Addison, "*The Spectator*," which began to be published the 1st of March 1710-11; after that "*The Guardian*," the first of which came out the 12th of March 1713; and after that "*The Englishman*," the first number of which appeared the 6th of October the same year. Besides these works, he wrote several political pieces, which were afterwards collected, and published under the title of "*Political Writings*," 1715, in
12mo.

12mo. One of these will be mentioned particularly just now, because it was attended with remarkable consequences relating to himself.

Sir Richard, having a design to serve in the last parliament of queen Anne, resigned his place of commissioner of the stamp-office in June 1713; and was chosen member for the borough of Stockbridge in Hampshire: but he did not sit long in the house of commons, before he was expelled for writing "The Englishman, being the Close of a Paper so called," and "The Crisis." This last is one of his political writings, and the title at full length runs thus: "The Crisis, or a Discourse representing, from the most authentic records, the just causes of the late happy revolution, and the several settlements of the crown of England and Scotland on her majesty; and on the demise of her majesty without issue, upon the most illustrious princess Sophia, electress and duchess dowager of Hanover, and the heirs of her body being Protestants, by previous acts of both parliaments of the late kingdoms of England and Scotland, and confirmed by the parliament of Great Britain. With some seasonable remarks on the danger of a Popish successor." He explains in his apology for himself the occasion of his writing this piece. He happened one day to visit Mr. More of the Inner Temple; where, the discourse turning upon politics, Mr. More took notice of the insinuations daily thrown out of the danger the Protestant succession was in, and concluded with saying, that he thought Mr. Steele, from the kind reception the world gave to what he published, might be more instrumental towards curing that evil, than any private man in England. After much sollicitation, Mr. More observed, that the evil seemed only to flow from mere inattention to the real obligations, under which we lie towards the house of Hanover: if therefore, continued he, the laws to that purpose were reprinted, together with a warm preface and a well urged peroration, it is not to be imagined what good effects it would have. Mr. Steele was much struck with the thought; and prevailing with Mr. More to put the law-part of it together, he did the rest, yet did not venture to publish it, till it had been corrected by Mr. Addison, Dr. Hoadly, afterwards bishop of Winchester, and others.

others. It was immediately attacked with great severity by Dr. Swift, in a pamphlet published in 1712, under the title of, "The Public Spirit of the Whigs set forth in their generous encouragement of the author of the Crisis:" but it was not till the 12th of March 1713-14, that it fell under the cognizance of the house of commons. Then Mr. John Hungerford complained to the house of divers scandalous papers, published under the name of Mr. Steele, in which complaint he was seconded by Mr. Auditor Foley, cousin to the earl of Oxford, and Mr. Auditor Harley, the earl's brother. Sir William Wyndham also added, that "some of Mr. Steele's writings contained insolent injurious reflections on the queen herself, and were dictated by the spirit of rebellion." The next day Mr. Auditor Harley specified some printed pamphlets published by Mr. Steele, "containing several paragraphs tending to sedition, highly reflecting upon her majesty, and arraigning her administration and government." Some proceedings followed between this and the 18th, which was the day appointed for the hearing of Mr. Steele; and this being come, Mr. Auditor Foley moved; that before they proceeded farther, Mr. Steele should declare, whether he acknowledged the writings that bore his name. Mr. Steele declared, that he "did frankly and ingenuously own those papers to be part of his writings; that he wrote them in behalf of the house of Hanover, and owned them with the same unreservedness, with which he abjured the pretender." Then Mr. Foley proposed, that Mr. Steele should withdraw; but it was carried, without dividing, that he should stay and make his defence. - He desired, that he might be allowed to answer what was urged against him paragraph by paragraph; but his accusers insisted, and it was carried, that he should proceed to make his defence generally upon the charge against him. Mr. Steele proceeded accordingly, being assisted by his friend Mr. Addison, member for Malmesbury, who sat near him to prompt him upon occasion; and spake for near three hours on the several heads, extracted from his pamphlets. After he had withdrawn himself, Mr. Foley said, that "without amusing the house with long speeches, it is evident the writings complained of were seditious and scandalous, injurious to her majesty's

"government, the church, and the universities;" and so called for the question. This occasioned a very warm debate, which lasted till eleven o'clock at night. The first, who spoke for Mr. Steele, was Robert Walpole, Esq; who was seconded by his brother Horatio Walpole, lord Finch, lord Lumley, and lord Hinchinbroke: however, it was resolved by a majority of 245 against 152, that "a printed pamphlet, intitled *The Englishman*, being the Close of a Paper so called, and one other pamphlet, intitled *The Crisis*, written by Richard Steele, Esq; a member of this house, are scandalous and seditious libels, containing many expressions highly reflecting upon her majesty, and upon the nobility, gentry, clergy and universities of this kingdom; maliciously insinuating, that the Protestant succession in the house of Hanover is in danger under her majesty's administration; and tending to alienate the good affections of her majesty's good subjects, and to create jealousies and divisions among them:" it was resolved likewise, that Mr. Steele, "for his offence in writing and publishing the said scandalous and seditious libels, be expelled this house." He afterwards wrote "An Apology for himself and his writings, occasioned by his expulsion," which he dedicated to Robert Walpole, Esq; it is printed among his "*Political Writings*," 1715, in 12mo.

He had now nothing to do till the death of queen Anne, but to indulge himself with his pen; and accordingly, in 1714, he published a treatise intitled, "*The Romish Ecclesiastical History of late years*." This is nothing more than a description of some monstrous and gross Popish rites, designed to prejudice the cause of the pretender, which was supposed to be gaining ground in England: and there is an Appendix subjoined, consisting of particulars, very well calculated for this purpose. In No. I. of the Appendix, we have a list of the colleges, monasteries and convents of men and women of several orders in the Low Countries; with the revenues, which they draw from England. No. II. contains an extract of the *Taxa Cameræ*, or *Cancellariæ Apostolicæ*, the fees of the pope's chancery; a book, printed by the pope's authority, and setting forth a list of the fees paid him for absolutions, dispensations, indulgencies, faculties, and exemptions.

tions. No. III. is a bull of the pope in 1357, given to the then king of France; by which the princes of that nation received an hereditary right to cheat the rest of mankind. No. IV. is a translation of the speech of pope Sixtus V, as it was uttered in the consistory at Rome the 2d of September 1589; setting forth the execrable fact of James Clement, a Jacobine friar, upon the person of Henry III of France, to be commendable, admirable, and meritorious. No. V. is a collection of some popish tracts and positions, destructive of society and all the ends of good government. The same year, 1714, he published two papers: the first of which, intitled "The Lover," appeared the 25th of February; the second, called "The Reader," the 22d of April. In the sixth number for May the 3d, we have an account of his design to write the history of the duke of Marlborough, from the date of the duke's commission of captain general and plenipotentiary to the expiration of those commissions: the materials, as he tells us, were in his custody, but the work was never executed.

Soon after the accession of George I, he was appointed surveyor of the royal stables at Hampton Court, and governor of the royal company of comedians; and was put into the commission of the peace for Middlesex; and in April 1715, was knighted upon the presenting of an address to his majesty by the lieutenancy. In the first parliament, he was chosen member for Boroughbrigg in Yorkshire; and after the suppression of the rebellion in the north, was appointed one of the commissioners of the forfeited estates in Scotland. The same year, 1715, he published in 8vo, "An Account of the State of the Roman Catholic Religion throughout the world. Written for the use of pope Innocent XI, and now translated from the Italian. To which is added, A Discourse concerning the State of Religion in England: written in French in the time of king Charles I, and now first translated. With a large dedication to the present pope, giving him a very particular account of the state of religion among Protestants, and of several other matters of importance relating to Great Britain," in 12mo. The dedication is supposed to have been written by Dr. Hoadly, late bishop of Winchester. The same year still, he pub-

lished "A Letter from the Earl of Mar to the King before his Majesty's Arrival in England;" and the year following, a second volume of "The Englishman." In 1718, came out "An Account of his Fish-pool:" he had obtained a patent for bringing fish to market alive; for, alas! Steele was a projector, and that was one circumstance, among many, which kept him always poor. In 1719, he published "The Spinster," a pamphlet; and "A Letter to the Earl of Oxford, concerning the Bill of Peerage," which Bill he opposed in the house of commons. In 1720, he wrote two pieces against the South-Sea scheme; one called "The Crisis of Property," the other "A Nation a Family."

In January 1719-20, he began a paper under the name of Sir John Edgar, called "The Theatre;" which he continued every Tuesday and Saturday, till the 5th of April following. During the course of this paper, viz. on the 23d of January, his patent of the governor of the royal company of comedians was revoked by the king: upon which, he drew up and published, "A State of the Case between the Lord Chamberlain of his Majesty's Household and the Governor of the Royal Company of Comedians." He tells us, in this pamphlet, that a noble lord, without any cause assigned, sends a message, directed to Sir Richard Steele, Mr. Wilks, and Mr. Booth, to dismiss Mr. Cibber, who for some time submitted to a disability of appearing on the stage, during the pleasure of one who had nothing to do with it; and that when this lawless will and pleasure was changed, a very frank declaration was made, that all the mortification put upon Mr. Cibber was intended only as a prelude to remote evils, by which the patentee was to be affected. Upon this, Sir Richard wrote to two great ministers of state, and likewise delivered a petition to the king, in the presence of the lord chamberlain: but these had no effect, for his patent was revoked, though it does not appear for what reason; and the loss he sustained upon this occasion is computed by himself at almost 10,000*l*. In 1722, his comedy, called "The Conscious Lovers," was acted with great success; and published with a dedication to the king, for which his majesty made him a present of 500*l*.

Some

Some years before his death, he grew paralytic, and retired to his seat at Llangunnor near Caermarthen in Wales; where he died the 1st of September 1729, and was privately interred according to his own desire. He had been twice married: his first wife was a lady of Barbadoes, with whom he had a valuable plantation upon the death of her brother; his second was the daughter of Jonathan Scurlock, of Llangunnor, Esq; by whom he had one son and two daughters. He testified his esteem publicly for this last lady, in a dedication to her prefixed to "The Ladies Library." Sir Richard Steele was a man of quick and excellent parts, accomplished in all branches of polite literature; and would have passed for a better writer than he does, though he is allowed to be a very good one, if he had not been so connected in literary productions, as well as in friendship, with Mr. Addison. He speaks himself of their friendship in the following terms, "There never was a more strict friendship, than between these gentlemen; nor had they ever any difference, but what proceeded from their different way of pursuing the same thing. The one with patience, foresight, and temperate address, always waited and stemmed the torrent; while the other often plunged himself into it, and was as often taken out by the temper of him, who stood weeping on the bank for his safety, whom he could not dissuade from leaping into it. Thus these two men lived for some years last past, shunning each other, but still preserving the most passionate concern for their mutual welfare. But when they met, they were as unreserved as boys, and talked of the greatest affairs; upon which they saw where they differed, without pressing (what they knew impossible) to convert each other."

Theatre,
No. XII.

STELLA (JAMES) an eminent painter, the son of Francis Stella a Fleming, was born in 1596 at Lyons, where his father had settled in his return from Italy. He was but nine years old at his father's death; but applying himself to painting, succeeded so well, that at twenty he went to Italy to be perfected. As he was passing through Florence, the great duke Cosmo de Medicis employed him; and perceiving him to be a man of genius, assigned him lodgings and a

STEPHANUS BYZANTINUS.

pension equal to that of Callot, who was there at the same time. He staid in this city seven years, and performed several things in painting, designing and graving. From thence he went to Rome, where he spent eleven years; chiefly in studying the antique sculptures, and Raphael's paintings. Having acquired a good taste, as well as a great reputation, in Rome, he resolved to return to his own country; intending however to pass from thence into the service of the king of Spain, who had invited him more than once. He took Milan in his way to France; and cardinal Albornos offered him the direction of the academy of painting in that city, which he refused. When he came to Paris, and was preparing for Spain, cardinal Richelieu detained him; and presented him to the king, who assigned him a good pension and lodgings in the Louvre. He gave such satisfaction here, that he was honoured with the order of St. Michael. He painted several large pictures for the king, by whose command the greatest part of them were sent to Madrid. Being very laborious, he spent the winter-evenings in designing the histories of the Holy Scriptures, country sports, and children's plays, which were engraved, and make a large volume. He also drew the designs of the frontispieces to several books of the Louvre impression; and divers antique ornaments, together with a frise of Julio Romano, which he brought out of Italy. He died of a most tedious consumption, in the year 1647.

This painter had a fine genius, and all his productions were wonderfully easy. His talent was rather gay, than terrible: his invention however noble, and his design of a good goût. He was upon the whole an excellent painter; but at last degenerated into what is called *manner*, seldom consulting nature: which seems so natural to us, that we should not wonder, if all painters, who lived to any age, did the same.

STEPHANUS BYZANTINUS, or of Byzantium, was an able grammarian, who lived in the fifth or sixth century; for it is not certain which. He composed a dictionary, of which we have nothing remaining, but a mean abridgment: which the grammarian Hermolaus undertook to make of it, and

Fabricii
Bibl. Græc.
Vol. III.—
Bayle's Dict,
in vocs.

and dedicated to the emperor Justinian. The title *περί πόλεων*, *de urbibus*, which is commonly given to this work, is neither that which the author, nor that which the abridger, gave it : the true title of the book was ΕΘΝΙΚΑ ; and hence it was, that Hermolaus intitled his abridgment ΕΘΝΙΚΩΝ ΠΕΡΙΤΟΜΗ. For these some half-learned men in later times have inscribed it *περί πόλεων*, *de urbibus*, because they thought the principal design of Stephanus was to write a treatise of geography ; which was only a part of his work, if indeed it was that. Others again have said, that he had no other design, than to write a treatise of grammar, and to explain the names derived from people, cities, and provinces. Mr. Bayle thinks however, that this was probably the smallest part of his scheme, and only an accessory to his work ; that, though he is careful to mark these kinds of names, and to explain their derivations, yet this takes up but very little room, in comparison with the facts which he relates, and the testimonies which he cites ; that he made a great number of observations borrowed from mythology and history, which shewed the origin of cities, colonies, nations, their changes and differences ; and that the title ΕΘΝΙΚΑ relates to these observations.

How great soever the injury is, which this work has suffered from the want of judgment in the abridger, and afterwards from the ignorance of transcribers, learned men have still received great light from it ; and thought, that there was none of the ancient books which deserved more to be explained and corrected by criticism, Sigonius, Casaubon, Scaliger, Salmasius, and others, have employed themselves in illustrating it. The first edition in Greek was by Aldus Manutius, at Venice 1502, in folio ; and it was printed several times elsewhere in the Greek only. A Portuguese Jew, named Pinedo, published it at Amsterdam in 1678, with a Latin translation by himself, and a commentary. In 1684, Mr. Rickius, professor at Leyden, published there the notes of Lucas Holstenius upon this work, which notes he had received from cardinal Francis Barberini ; and in 1688, there came out in the same city a new edition of Stephanus in folio, which is reckoned the best. It is in Greek and Latin : the Latin translation is by Abraham Berkelius, who has added a large and learned commentary. He died while the work

was printing, so that his remarks upon the last letters are not so long nor so full of learning, as his remarks upon the first. James Gronovius, at Berkelius's death, continued the publication, and greatly contributed to the improvement of this edition by notes of his own.

Vitz Ste-
phanorum a
Mattaire.

STEPHENS; a name greatly revered in the republic of letters, and with good reason; since to this family it is indebted for the most correct and beautiful impressions of the best authors, the ancient Greek ones particularly.

Henry Stephens, the first distinguished person of his name, was a Frenchman, and one of the best printers of his time. He died in the year 1520, and left three sons behind him, who carried the art of printing to perfection; and were, two of them at least, very extraordinary men, exclusively of that.

Robert, his second son, was born at Paris in 1503; and applied so severely to letters in his youth, that he acquired a perfect knowledge in the Latin, Greek and Hebrew tongues. His father dying, as we have said, in 1520, his mother was married the year after to Simon de Colines, in Latin Colinaeus; who by this means came into the possession of Henry Stephens's printing house, carried on the business till his death in 1547, and is well known for the neatness and beauty of his Italic character. In 1522, when he was nineteen years of age, he was charged with the management of his father-in-law's press; and the same year came out, under his inspection, a New Testament in Latin, which gave such offence to the Paris divines, that they threatened to have it burned, and him banished. He appears to have married, and to have set up for himself soon after; for there are books of his printing, dated so early as 1526. He married Perrete, the daughter of Badius, a printer; who was a learned woman, and understood Latin well. She had indeed more occasion for this accomplishment, than wives usually have; for Robert Stephens had always in his house ten or twelve correctors of his press, who, being learned men of different nations, spoke nothing but Latin; from whence there was a necessity, that his domestics should know something of the language. He resolved from the beginning to print nothing but good books: he only used the Roman characters at first, but

but afterwards employed the Italic: his mark was a tree branched, and a man looking upon it, with these words, *noli altum sapere*, to which he sometimes added, *sed tunc*. In some of his first editions, he did not use figures and catch-words, as thinking them of little importance. In 1539, Francis I named him his printer; and ordered a new set of letters to be founded, and ancient manuscripts to be sought after, for him. The aversion, which the doctors of the Sorbonne had conceived against him, on account of the Latin New Testament in 1522, revived in 1532, when he printed his great Latin Bible: Francis protected him: but this king dying in 1547, he saw plainly that there was no more good to be done at Paris; and therefore, after sustaining the efforts of his enemies till 1552, he withdrew from thence to Geneva. It has been pretended by some, that Robert Stephens carried with him, not only the types of the royal press, but also the matrices, or moulds those types were cast in: but this cannot be true, not only because no mention was made of any such thing for above sixty years after, but because none of the Stephens's afterwards ever used these types: and if Robert was burned in effigy at Paris, as Beza in his *Icones* relates, it was not for this, but for his embracing Calvinism at Geneva, of which he was suspected before he left Paris. He lived in intimacy at Geneva with Calvin, Beza, Rivet, and others, whose works he printed; and died there the 7th of September 1559. This eminent artist was so exact and solicitous after perfection, that, in a noble contempt of gain, he used to expose his proofs to public view, with offer of a reward to those, who should discover any faults: so that it is no wonder, his impressions should be as correct as beautiful. He was, like the rest of his family, not only a printer, but a writer: his *Thesaurus Linguae Latinae* is a work of immense learning, as well as labor; and he published also in 1552, when he went to Geneva, a Latin piece, in answer to the Paris divines, who had abused his Latin editions of the Old and New Testament, which shews his parts as well as learning. He left his substance, which was very considerable, to such of his children as should come to Geneva, exclusively of the rest. He had a daughter, who understood Latin well, which she had learned by hearing it talked in her father's

father's family : and three sons Henry, Robert, and Francis. But before we take any notice of these, we must say a word or two of his brothers, Francis and Charles.

Francis, older than himself, we know no more of, than that he worked jointly with his father-in-law Colinæus, after Robert had left him ; and that he died at Paris about the year 1550. Charles, his younger brother, though more considerable than Francis, was yet inferior to himself both as a printer and a scholar : nevertheless, Charles wrote and printed many useful and valuable works. He was born about the year 1504, and became so perfectly skilled in Greek and Latin literature, that Lazarus de Baif took him for preceptor to his son Antony, and afterwards carried him with him into Germany. He studied physic, and took a doctor's degree at Paris ; but this did not hinder him from following the profession of his father, and being printer to the king. In the mean time, he was more of an author, than a printer ; having written upwards of thirty works upon various subjects. He died at Paris in 1564, leaving behind him a very learned daughter.

Henry, Robert, and Francis, the sons of Robert, make the third generation of the Stephens's, and were all printers. It is necessary to be somewhat particular about Henry. He was born at Paris, in 1528 ; and, being most carefully educated by his father, became the most learned of all his learned family. He was particularly skilled in the Greek language, which he conceived a fondness for from his infancy ; studied afterwards under Turnebus, and the best masters ; and became at length so perfect in, as to pass for the best Grecian in Europe, after the death of Budæus. He had also a strong passion for poetry, while he was yet a child, which he cultivated all his life ; and gave in his tenderest years so many proofs of uncommon abilities, that he has always been ranked among the celebres enfans. He had a violent propensity to astrology in the younger part of his life, and procured a master in that way ; but soon perceived the vanity of it, and laid it aside. It seems to have been about the year 1546, when his father took him into business : yet, before he could think of fixing, he resolved to travel into foreign countries, to examine libraries, and to connect him-
self

self with learned men. He went into Italy in 1547, and staid there two years; and returned to Paris in 1549, when he subjoined some Greek verses, made in his youth, to a folio edition of the new testament in Greek, which his father had just finished. In 1550, he went over to England; and in 1551 to Flanders, where he learned the Spanish tongue of the Spaniards, who then possessed those countries, as he had before learned the Italian in Italy. On his return to Paris, he found his father preparing to leave France: we do not know, whether he accompanied him to Geneva; but if he did, it is certain that he returned immediately after to Paris, and set up a printing house. In 1554, he went to Rome, visiting his father at Geneva as he went, and the year after to Naples; and returned to Paris, by the way of Venice, in 1556. This was upon business, committed to him by the government. Then he sat down to printing in good earnest, and never left off, till he had given the world the most beautiful and correct editions of all the ancient Greek and other valuable writers. He called himself at first printer of Paris; but, in 1558, took the title of printer to Ulric Fugger, a very rich German, who allowed him a considerable pension. He was at Geneva in 1558, to see his father, who died the year after; and he married in 1560. Henry III of France was very fond of Stephens, sent him to Switzerland in search of Manuscripts, and gave him a pension. He took him to court, and made him great promises: but the troubles, which accompanied the latter part of this king's reign, not only occasioned Stephens to be disappointed, but made his situation in France so dangerous, that he thought it but prudent to remove, as his father had done before him, to Geneva. Notwithstanding all his excellent labors, and the infinite obligations due to him from the public, he is said to have become poor in his old age: the cause of which is thus related by several authors. Stephens had been at vast expence as well as labor, in compiling and printing his *Thesaurus Linguae Graecae*: so much, in short, that, without proper reimbursements from the public, he and his family must be inevitably ruined. These reimbursements however were never made: for his servant John Scapula extracted from this treasure, what he thought would be most necessary,

Article
FUGGER.

necessary, and of greatest use to the generality of students; and published a lexicon in 4to. under his own name, which has since been enlarged and printed often in folio. By this act of treachery, he destroyed the sale, though he could not destroy the credit, of the *Thesaurus*; and though he ruined his master, left him the glory of a work, which was then pronounced by Scaliger, and has ever been judged by all learned men, most excellent. He died in 1598, leaving a son Paul and two daughters; one of which, named Florence, had espoused the learned Isaac Casaubon in April 1586. He was the most learned printer, that had then been, or perhaps ever will be: all his Greek authors are most correctly printed: and the Latin versions, which he gave to some of them, are, as Casaubon and Huetius have said, very faithful. The chief authors of antiquity, printed by him, are Anacreon, Æschylus, Maximus Tyrius, Diodorus Siculus, Pindar, Xenophon, Thucydides, Herodotus, Sophocles, Diogenes Laertius, Plutarch, Plato, Apollonius Rhodius, Æschines, Lysias, Callimachus, Theocritus, Herodian, Dionysius Halicarnassensis, Dion. Cassius, Isocrates, Appian, Xiphilin, &c. He did not meddle so much with Latin authors, although he printed some of them; as, Horace and Virgil, which he illustrated with notes and a commentary of his own, Tully's familiar epistles, and the epistles and panegyric of the younger Pliny. But he was not content with printing the works of others: he wrote also a great many things himself. His *Thesaurus Græcæ Linguae* has been mentioned: another piece, which made him very famous, was his *Introduction à l'Apologie pour Herodote*. This ran through many editions, and is a very severe satire upon popery and its professors.

Paul Stephens, the son of Henry, though inferior to his father, was yet well skilled in the Greek and Latin tongues. His father was more solicitous about his being instructed in these, than in the art of printing. He carried on the business of a printer for some time at Geneva; but his press had greatly degenerated from the beauty of that at Paris, and he afterwards sold his types to Chouet, a printer. He died at Geneva in 1627, aged 60 years, leaving a son Antony, who was the last printer of the Stephens's. Antony, quitting the religion

religion of his father for that of his ancestors, quitted also Geneva, and returned to Paris, the place of their original. Here he was some time printer to the king; but managing his affairs ill, he was obliged to give all up, and to have recourse to an hospital, there he died in extreme misery and blindness in 1674, aged eighty years.

Such was the end of the illustrious family of Stephens, after it had flourished for five generations; and had done great honor to itself, by doing incredible service to the republic of letters.

STEPNEY (GEORGE) an English poet and statesman, was descended from a family at Pendigraſt in Pembrokeſhire, but born in London in the year 1663. He received his education at Weſtminſter School, and was removed from thence to Trinity College in Cambridge in 1682; where, being of the ſame ſtanding as well as college with Charles Mountague, Eſq; afterwards Earl of Hallifax, a ſtrict friendſhip grew up between them. To this lucky incident of being early known to Mr. Mountague, was owing all the preferment Mr. Stepney afterwards enjoyed, who is ſuppoſed not to have had parts ſufficient to have riſen to any diſtinction, without the immediate patronage of ſo great a man, as the Lord Halifax. When Stepney firſt ſet out in life, he ſeems to have been attached to the tory intereſt; for one of the firſt poems he wrote, was an addreſs to King James II, upon his acceſſion to the throne. Soon after, when Monmouth's rebellion broke out, the univerſity of Cambridge, to ſhew their zeal for the king, thought proper to burn the picture of that raſh prince, who had formerly been their chancellor: upon which occaſion Stepney wrote ſome good verſes, in anſwer to this queſtion:

ſed quid

Turba Rami? ſequitur fortunam ſemper, & adis
Damnatos.—

Upon the revolution, he embraced another intereſt, and procured himſelf to be nominated to ſeveral foreign embaffies. In the year 1692, he went to the elector of Brandenburg's court, in quality of envoy; in 1693, to the imperial court

court. in the same character; in 1694, to the elector of Saxony; and two years after, to the electors of Mentz, Cologne, and the congress at Francfort. He was employed in several other ambassies; and in the year 1706, Queen Anne sent him envoy to the States General. He was very successful in his negotiations, which occasioned his constant employment in the most weighty affairs. He died at Chelsea the year after, 1707, and was buried in Westminster Abbey; where a fine monument was erected over him, with a pompous inscription. At his leisure-hours he composed several other pieces, besides those already mentioned: which are printed among the works of the minor poets, published some years ago in two volumes, 12mo.

Stepney likewise wrote some political pieces in prose, particularly, "An essay on the present interest of England, in 1701: to which are added, The proceedings of the house of commons in 1677, upon the French King's progress in Flanders." This piece is reprinted in the collection of tracts, called "Lord Somers's collection."

STERNHOLD (THOMAS) an English poet, and ever to be remembered, by all parish-clerks especially, for his version of King David's psalms, was born in Hampshire, as Mr. Wood thinks; but he is not sure. He is less sure, whether he was educated, as some supposed, at Wykeham's school near Winchester; but very sure, that after spending some time at Oxford, he left the university without a degree. He then repaired to the court of Henry VIII, was made groom of the robes to him, and had an hundred marks bequeathed to him by the will of that king. He continued in the same office under Edward VI; and was in some esteem at court for his vein in poetry. Being a most zealous reformer, and a very strict liver, he became so scandalized at the amorous and obscene songs used there, that he turned into English metre one and fifty of David's psalms, and caused musical notes to be set to them. He flattered himself, that the courtiers would sing them instead of their loose and wanton sonnets; but Mr. Wood is of opinion, and so are we, that very few of them did so. However, the poetry and music being thought admirable in those times, they were gradually introduced into all parochial churches;

churches ; and sung, as they continue to be in the far greater part at present, notwithstanding the more reformed and elegant version, since made by Tate and Brady, and countenanced by royal authority in 1696. Eight and fifty other psalms were turned into English metre by John Hopkins, a contemporary writer, and stiled by Bale, *Britannicorum Poetarum sui temporis non infimus*. The rest were done by other hands. We do not find, that Mr. Sternhold composed any other poetry ; and the specimen we have gives us no room to lament, that he did not : however, let us not forget to commend the piety of the man. He died in London in the year 1549. It may be proper to subjoin upon this occasion, what Dr. Heylin in his church history has remarked concerning this translation of the psalms. “ About this time, says he, the psalms of David “ did first begin to be composed in English metre by Thomas “ Sternhold, one of the grooms of the privy chamber ; who, “ translating no more than *thirty-seven*,” (he should have said *fifty-one*) “ left both example and encouragement to John “ Hopkins and others, to dispatch the rest. A device, first “ taken up in France by one Clement Marot, one of the “ grooms of the bed chamber about King Francis I, who “ being much addicted to poetry, and having some acquaintance with those, that were thought to be inclined to the reformation, was persuaded by the learned Vatablus, professor of the Hebrew language in Paris, to exercise his poetical fancy in translating some of David’s psalms ; for whose satisfaction and his own, he translated the first fifty of them. “ Afterwards flying to Geneva, he grew acquainted with “ Beza, who in some tract of time translated the other hundred “ also, and caused them to be fitted to several tunes ; which “ thereupon began to be sung in private houses, and by degrees “ to be taken up in all the churches of the French nation, “ which followed the Geneva platform. The translation is “ said by Strada to have been, ignorantly and perversly done, “ as being the work of a man altogether unlearned ; but not “ to be compared with the barbarity and botching, which every “ where occurreth in the translation of Sternhold and Hopkins. “ These notwithstanding, being allowed for private devotion, “ were by little and little brought into the use of the church,

Baleus in
Script. Mag.
Britannicæ,
p. 113.

Heylin’s
church hist.
ad Annum
1552.

“ and

" and permitted rather than allowed to be sung before and af-
 " ter sermons. Afterwards they were printed and bound up in
 " the *Common Prayer Book*; and at last added by the stationers
 " to the end of the bible. For though it be expressed in the
 " title of those singing psalms, that *they were set forth and*
 " *allowed to be sung in all churches, before and after morning*
 " *and evening prayer, and also before and after sermons, yet*
 " this allowance seems rather to have been a connivance than
 " an approbation; no such allowance having been any where
 " found by such, as have been most industrious and concerned
 " in the search thereof. At first it was pretended only, that
 " the said psalms should be sung *before and after morning and*
 " *evening prayer, and also before and after sermons, which shews*
 " they were not to be intermingled with the public liturgy:
 " but in some tract of time, as the puritan faction grew in
 " strength and confidence, they prevailed so far in most places
 " to thrust the *Te Deum*, the *Benedictus*, the *Magnificat*, and
 " the *nunc Dimittis*, quite out of our church."

STESICHORUS, an ancient Greek poet, was born at
 Himera, a city of Sicily, in the 37th Olympiad: which was
 about the time of the prophet Jeremiah. His name was ori-
 ginally Tyſias, but changed to Stesichorus, on account of his
 being the first, who taught the Chorus to dance to the lyre.
 He appears to have been a man of the first rank for wisdom
 and authority among his fellow citizens; and to have had a
 great hand in the transactions between that state and the tyrant
 Phalaris. He died at Catana in Sicily at above fourscore years
 of age; and the people were so sensible of the honor, his re-
 liques did the city, that they resolved to keep them, whatever
 pretences the Himerians should make to the contrary. Much
 of this poet's history depends upon the authority of Phalaris's
 epistles; and if the genuineness of these should be given up, as
 we know it has been disputed, yet we collect from thence the
 esteem and character, Stesichorus bore with antiquity. We
 have no catalogue of his works on record: Suidas only tells
 us, in general, that he composed a book of lyrics in the Do-
 rian dialect; of which a few scraps, not amounting to three-
 score lines, are set together in the collection of Fulvius Ur-
 sinus, at Antwerp 1568, 8vo. Majesty and greatness make the
 common

common character of his stile : from whence Horace gives him the *Graves Camænæ*. Hence Alexander, in *Dion Chrysostom*, reckons him among the poets, whom a prince ought to read : and *Syneſius* puts him and *Homer* together, as the noble celebrators of the heroic race. *Quintilian's* judgment on his works will justify all this, "the force of *Stefichorus's* wit appears, ſays he, from the ſubjects he has treated of ; while he ſings the greateſt wars and the greateſt commanders, and ſuſtains with his lyre all the weight and grandeur of an epic poem. For he makes his heroes ſpeak and act agreeably to their characters : and had he but obſerved moderation, he would have appeared the faireſt rival of *Homer*. But he is too exuberant, and does not know how to contain himſelf : which, though really a fault, yet is one of thoſe faults, which ariſes from an abundance and exceſs of genius."

Inf. Orat.
L. x. c. 1.

STILLINGFLEET (*Dr. EDWARD*) an Engliſh prelate of great abilities and learning, was deſcended from an ancient family at *Stillingfleet* near *York* ; and was born at *Cranbourn* in *Dorſetſhire*, the 17th of *April* 1635, being the ſeventh ſon of his father, *Samuel Stillingfleet*, *Gent.* After an education at a private grammar ſchool, he was ſent in 1648 to *St. John's college Cambridge* ; of which he was choſen fellow *March* the 31ſt 1653, having taken a bachelor of arts degree. Then he withdrew a little from the univerſity, to live at *Wroxhall* in *Warwickſhire* with *Sir Roger Burgoin*, a perſon of great piety, prudence, and learning ; and afterwards went to *Nottingham*, to be tutor to a young gentleman of the family of *Pierrepont*. After he had been about two years in this ſtation, he was recalled by his patron *Sir Roger Burgoin*, who in 1657 gave him the rectory of *Sutton* ; which he entered upon with great pleaſure, having received episcopal orders from *Dr. Brownrigg*, the ejeſted biſhop of *Exeter*. In 1659, he publiſhed "*Irenicum*, or a Weapon-Salve for the Churches Wounds :" which, while it ſhewed prodigious abilities and learning in ſo young a man, gave great offence to many of the church-party. He did not ſcruple afterwards to condemn it himſelf, declaring, that "there are many things in it, which if he were to write again, he would not ſay ; ſome, which ſhew his youth, Vol. X. M m " and

Life of
Stillingfleet,
prefixed to
his Works,
in ſix vol.
folio, 1710.

Life, p. 3.

“and want of due consideration; others, which he yielded too far, in hopes of gaining the dissenting parties to the church of England.” In 1662, he reprinted this work; and as he had greatly offended some churchmen by allowing too much to the state, so he now meant to give them satisfaction in a discourse, which he joined to it, “concerning the power of Excommunication in a Christian Church:” in which he attempts to prove, that “the church is a distinct society from the state, and has divers rights and privileges of its own, particularly that it has a power of censuring offenders, resulting from its constitution as a Christian society; and that these rights of the church cannot be alienated to the state, after their being united in a Christian country.”

The same year, 1662, he published “*Origines Sacrae*, or a Rational Account of the Grounds of Natural and Revealed Religion:” a work, which for extensive and profound learning, solidity of judgment, strength of argument, and perspicuity of expression, would have done the highest honor to a man of any age; and therefore was really marvellous from one, who had but just completed his 27th year. When he appeared afterwards at the visitation, bishop Sanderson, his diocesan, seeing so young a man, could hardly believe it was Mr. Stillingfleet, whom as yet he knew only by his works; and embracing him, said, “he expected rather to have seen one as considerable for his years, as he had already shewn himself for his learning.” Upon the whole, this work has always been justly esteemed one of the best defences of Revealed Religion, that ever came forth in our own or any other language. It was republished by Dr. Bentley in 1709, with “Part of another book upon the same subject, written in 1697, from the author’s own manuscript,” folio. This admirable treatise made him so known to the world, and got him such esteem among the learned, that when a reply appeared in 1663 to archbishop Laud’s book against Fisher the jesuit, he was pitched upon to answer it; which he did to the public satisfaction, in 1664.

The fame of these excellent works was the occasion, that, while he continued at his living of Sutton, he was chosen preacher at the Rolls chapel by Sir Harbottle Grimston, master. This obliged him to be in London in term-time,
and

and was a fair introduction to his settlement there, which followed soon after: for he was presented to the rectory of St. Andrews Holbourn, in January 1664-5. Afterwards, he was chosen lecturer at the Temple; appointed chaplain to the king; made canon residentiary of St. Pauls in 1670, as afterwards prebendary of Canterbury, and dean of St. Paul's: in all which stations he acquitted himself like an able, diligent and learned divine. While he was rector of Sutton, he married a daughter of William Dobyns, a Gloucestershire gentleman, who lived not long with him; yet had two daughters, who died in their infancy, and one son, Dr. Edward Stillingfleet, afterwards rector of Wood-Norton in Norfolk. Then he married a daughter of Sir Nicholas Pedley of Huntindon, serjeant at law, who lived with him almost all his life, and brought him seven children, of whom two only survived him.

In 1663, he went out bachelor, and in 1668 commenced doctor, of divinity. He was deeply engaged in all the controversies of his times; with Deists, with Socinians, with Papists, with dissenters. We forbear entering into particulars, as they do not now appear sufficiently interesting; and the catalogue of his works, to be hereunto added, will give the reader a very tolerable notion, as well of the occasions of his writings, as of the persons with whom he had to do. In 1689, he was made bishop of Worcester. He had a controversy, in the latter part of his life, with the great Mr. Locke; who, having laid down some principles in his "Essay on Human Understanding," which seemed to the bishop to strike at the Mysteries of Revealed Religion, fell on that account under his lordship's cognizance. Dr. Stillingfleet had always had the reputation of coming off with triumph in all his controversies, but in this was supposed to be not successful; and some have imagined, that his being pressed with clearer and closer reasoning by Mr. Locke, than he had been accustomed to from his other adversaries, created in him a chagrin, which shortened his life. There is however no occasion to suppose this: for he had had the gout near twenty years, and it is no wonder, when it fixed in his stomach, that it should prove fatal to him; as it did at his house in Park-street, Westminster, the 27th of March 1699. He was tall, graceful, and well-proportioned; with a countenance

comely, fresh, and awful. His apprehension was quick and sagacious, his judgment exact and profound, and his memory very tenacious : so that, considering how intensely he studied, and how he read every thing, it is easy to imagine him, what he really was, one of the most universal scholars that ever lived. His corps was carried to Worcester cathedral, and there interred : after which an elegant monument was erected over him, with an inscription written by the learned Dr. Bentley, who had been his chaplain. This, as it gives a noble and yet just idea of the man, and is also good authority for many particulars of his life, shall be inserted here, after we have given some account of his writings.

They were all collected, and reprinted in 1710, in six volumes, folio. The first contains, " Fifty Sermons, preached " on several Occasions : " with the author's life. The second, "*Origines Sacre* : " " Letter to a Deist," written, as he tells us in the preface, for the satisfaction of a particular person, who owned the Being and Providence of God, but expressed a mean esteem of the scriptures and the Christian religion : "*Irenicum* : " " The Unreasonableness of Separation, or an " Impartial Account of the History, Nature, and Pleas of " the present separation from the Communion of the Church " of England." The third volume contains, "*Origines " Britannica*, or the Antiquities of the British Churches : " Two Discourses concerning the Doctrine of Christ's Satisfaction," against the Socinians : " Vindication of the " Doctrine of the Trinity." in which he animadvertes upon some passages in Mr. Locke's Essay : " Answers to two letters," published by Mr. Locke : " Ecclesiastical Cases " relating to the duties and rights of the Parochial Clergy," a charge : " Concerning Bonds of Resignation of Benefices : " The Foundation of Ecclesiastical Jurisdiction, and as it regards the Legal Supremacy : The grand question concerning the Bishop's right to vote in Parliament in Cases Capital : " Two Speeches in Parliament : " Of the true Antiquity of London : Concerning the unreasonableness of a " new Separation, on account of the Oaths to King William " and Queen Mary : A Vindication of their Majesties Authorities to fill the Sees of Deprived Bishops : An Answer " to the Paper delivered by Mr. Ashton at his execution to " Sir Francis Child, Sheriff of London, with the Paper it-
" self."

“self.” The fourth, fifth and sixth volumes contain pieces, written against the Church of Rome, in controversy with Cressy, Largeant, and other popish advocates. Now follows the inscription :

H. S. E.

Edvardus Stillingfleet S. T. P.

Ex Decano Ecclesiæ Paulinæ Episcopus Vigornienfis,

Jam tibi, quicumque hæc legis,

Nisi & Europæ & literati orbis hospes es,

Ipse per se notus :

Dum rebus mortalibus interfuit

Et sanctitate morum, & oris staturæque dignitate,

Et consummatæ eruditioni laude

Undique venerandus.

Cui in humanioribus literis Critici, in Divinis Theologi,

In recondita Historia Antiquarii, in Scientiis Philosophi,

In legum peritia Jurisconsulti, in civili prudentia Politici,

In Eloquentia Universi,

Fasces ultro submiserunt.

Major unus in his omnibus, quam alii in singulis :

Ut Bibliothecam suam, cui parem Orbis vix habuit,

Intra pectus omnis doctrinæ capax

Gestasse integram visus sit ;

Quæ tamen nullos libros moverat meliores,

Quam quos ipse multos scripsit ediditque,

Ecclesiæ Anglicanæ defensor semper invictus.

Natus est Cranborniæ in Agro Dorsettenfi,

XVII Aprilis MDCXXXV, Patre Samuele Generoso.

In matrimonio habuit Andream Gul. Dobyns Gen. Filiam,

Atque ea defuncta

Elizabetham Nicolai Pedley Equitis :

Fæminas, quod unum dixisse satis est,

Tanto marito dignissimas.

Obiit Westmonasterii XXVII Martii MDCLXXXIX.

Vixit annos LXIII, menses undecim.

Tres liberos reliquit sibi superstites,

Ex priore conjugio Edvardum, ex secundo Jacobum & Annam :

Quorum Jacobus Collegii hujus Cathedralis Canonicus

Patri Optimo Bene merenti

Monumentum hoc poni curavit.

STOBÆUS.

Fabric. Bibl.
Græc.
V. viii.

STOBÆUS (JOANNES) an ancient Greek writer, who lived in the fifth century, as is generally supposed; for nothing certain is known, and therefore nothing can be affirmed, of him. What remains of him, is a collection of extracts from ancient poets and philosophers: yet this collection is not come down to us entire; and even what we have of it, appears to be intermixed with the additions of those, who lived after him. These extracts, though they give us no greater idea of Stobæus, than that of a common-place transcriber, are yet curious and useful, as they present us with many things of various kinds, which are to be found nowhere else; and, as such, have always been highly valued by the learned. It appears beyond dispute, in Fabricius's opinion, that Stobæus was not a Christian; because he never meddled with Christian writers, nor made the least use of them, in any of his collections. The *Excerpta* of Stobæus were first published in Greek at Venice in 1536, and dedicated to Peter Bembo, who was then the curator of St. Mark's library there, and furnished the manuscript: but they have been often published since from better manuscripts, with Latin versions and notes by Gesner, Grotius, and other learned men; particularly at Paris 1623, in 4to.

He was!
STONE (Mr. JOHN) an English painter, was an extraordinary copier in the reigns of king Charles I, and II. He was bred up under Cross; and performed several admirable copies after many good pictures in England. His copies were reckoned the finest of any, that had been then done in this nation. He did also some imitations after such masters, as he more particularly fancied; which performances of his were in good repute, and received into the best collections. He spent thirty seven years abroad in the study of his art, where he improved himself in several languages, being besides a man of some learning. He died in London the 24th of August 1653, and was buried in St. Martin's church.

THE END OF THE TENTH VOLUME.



